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THE CRITIC PHILOSOPHER;

OR,

TRUTH DISCOVERED.

SHEWING

HOW WE ARE TO BE HAPPY HERE, AND HEREAFTER.

Reader, you will in this Book find clearly proved, that Man is greatly miſtaken with regard to his own happineſs; that his Religious Tenets and Political Schemes, if not diſcontinued, will involve him in ſtill greater Miſeries; and that he hath very falſe Notions of thoſe Things, which concern his Peace here, and eternal Happineſs hereafter.

FIFTH EDITION, WITH CONSIDERABLE ADDITIONS,

A Reply to the Reviewers;

AND

Several Remarks on Literature, &c.

Mankind one day ſerene and gay appear,
The next they're cloudy, ſullen, and ſevere;
New paſſions, new opinions, ſtill excite,
And what they like at noon, deſpiſe at night.

By A. G. SINCLAIR, M. D.

Late in the UNIVERSITIES of EDINBURGH, PARIS, Member of the PHILOSOPHICAL SOCIETY, and Author of the Syſtems of Chymiſtry and Comparative Anatomy in the ROYAL ENCYCLOPÆDIA, &c. &c.

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1791.

BRITISH MUSEUM

TO HIS

ROYAL HIGHNESS,

THE

DUKE OF YORK.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

IT is with all due Deference and Eſteem that I here preſent you with the *fifth* Edition of The CRITIC PHILOSOPHER. It was firſt publiſhed under the Patronage of your Royal Highneſs's Name, and ſo well received by the Public, that in a few Days, I was induced to have it reprinted, and in leſs than eight months, not a copy of the *fourth Edition* could be procured.

That your Royal Highneſs may long continue to enjoy the bleſſings of Heaven, and the loyal Affections of your Father's Subjects, are the moſt ſincere and unfeigned wiſhes of

Your Royal Highneſs's

Very humble and much obliged Servant,

London,
Sept. 19, 1790. A. G. SINCLAIR, *M. D.*

PREFACE.

IN compiling the following Sheets, I have carefully conſulted many of the beſt ancient and modern Philoſophers and Moraliſts; *and have borrowed a few things from them, which I conceived to be moſt fit for my purpoſe; but as theſe are moſtly detached ſentences, and interlined or elucidated, by my own obſervations, I have uſed no mark of quotation in the work.*

Several ſeemed to blame me, for placing in former editions, Mr. *before the word Cain, Abel, &c. therefore, in order to avoid giving offence to any, I have omitted the words Mr. Captain, Profeſſor, &c. &c. though I ſtill affirm, that theſe names in the original, are, according to the beſt Manuſcripts, which I have ſeen, marked with a King, a Sire, or ſome ſuch other point or figure, denoting ſuperiority.*

Perhaps,

THE CRITIC PHILOSOPHER.

SECTION I.

IN an age where ſo many errors and follies are boldly laid open, it would be ſinful to conceal truths intereſting to humanity: Therefore, we ſhall not heſitate to arraign before the tribunal of juſtice, and reaſon, thoſe who ſet themſelves up as governors of their fellow-creatures, and who tolerate cruel practices, without being aſhamed to make ſuch the baſis of their power.

LET the man of judgment and reflection, impartially weigh the proceedings of the preſent and paſt ages, and he will ſoon perceive, that down from

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the rudeſt infancy of ſociety even to this day, the ſuperſtitious dreams of men, who have diametrically contradicted one another, and even themſelves, continue to encreaſe in triumphing over both reaſon and truth, to ſuch an alarming degree, that good ſenſe and ſocial happineſs are almoſt extinguiſhed from amongſt us.

I AM not accuſtomed to clothe my feelings in expreſſion, and were I ever ſo capable of it, I ſhould now want words to paint the emotions, which the follies of men excite in my boſom. Perhaps, few have more cauſe to complain, of the illegal and wicked proceedings of the preſent age, than I myſelf; but at this time I ſhall wave all that, and enter upon ſubjects, the dignity and importance of which, claim the attention, and immediate concern of the whole human race!

IT is neither to catch the admiration of the ignorant, nor to make proſelytes of the more ſenſible, that I now lay before the world, a few obſervations and reflections, on the religion and politics of men.

To

To wiſh for the former is below the dignity of common ſenſe, and to hope for the latter, would be down-right vanity.—Merely to expoſe error and falſehood, and to ſtand votariſt for the *truth*, are the motives which induce me.

Our perfectly wiſe Creator, hath moſt aſſuredly placed us here to be happy, and hath ſhewn us the paths we ought to tread in, for our being ſo. He hath lighted in the breaſt of the Jew, the Chriſtian and the infidel, that unextinguiſhable *lamp*, which will faithfully bear witneſs to the moſt ſecret, as well as the moſt open actions of every one: And though the *Great, the Learned, and the Powerful* upon earth, as they term themſelves, may ridicule plain truth in her ſimple garb, while they extol a complication of falſities, yet the period faſt approacheth, when they ſhall be confounded and aſhamed of their proceedings.

How little underſtanding does the man poſſeſs, who ſuffers himſelf to be carried away by the ignorance and follies of the multitude! And yet, how

few there are, who judge for themſelves, or are taught the ſalutary leſſon, of guarding againſt mean ſuſpicion and unreaſonable jealouſy!—If man would reaſon with himſelf, he would moſt aſſuredly act in a very different manner. He would not let the torrent of error ſweep him from the brink of happineſs.

To prove, that all beings were intended by the Author of univerſal exiſtance, to be equally happy, is a matter, in my opinion, that needs no argument. *Man may advance what he pleaſes*; I have ſimply to add, that whoever is ſuſceptible of the *greateſt pain*, is capable of enjoying the *higheſt pleaſure:* and we all ſuffer grief, or poſſeſs happineſs, in proportion to the ſenſations beſtowed on us; for moſt certainly, happineſs, is only ideal; and ſin is local:—for inſtance, what is deemed a crime or error in one kingdom, is not ſo in another.—The building of *Houſes*, attending *Balls* and *Aſſemblies*, *dancing*, and every ſpecies of amuſement on the Lord's-day, are deemed ſinful in England, becauſe not cuſtomary, being contrary to the eſtabliſhed rules

rules laid down among us; but this is not the caſe in France, Italy, Spain, &c. for on Sundays, they are moſt active in the above practices, nor do the laws of theſe countries prohibit them.—As we are taught and believe, ſo are we accountable; and ſo ſhall we be judged.—there is but one ſin, and one command, in the world; and the more the latter is extended to the ſocial duties, the more numerous are the oppoſite errors into which we fall. The command is: *do unto all men, as you would they ſhould do unto you*; and cerrain it is, that none living can offend, but by violating this command.

We boaſt of our learning and knowledge in the ſciences, even when we ought moſt ſeriouſly to reflect, that the greateſt part of what we know, is nothing but a jumble of intricacies, a chaos of nonſenſe and confuſion, which baffle the natural underſtanding, fill the mind with cunning, artifice and pride; and prompt us to think that we are on the ſummit of wiſdom, when in reality we are in the abyſs of ignorance.—How little, generally ſpeaking, do we know, either of the cauſe of our exiſtance,

ance, or the ſtructure of the machine we move in! But what is ſtill more ſhocking, how great ſtrangers are we to thoſe things which concern our peace! —Though he who ſpoke us into being, has been graciouſly pleaſed to endue us with faculties, to know every thing requiſite to our happineſs, and favoured us with *reaſon* as a pillar of *fire* to guide us through the wilderneſs; yet through folly, negligence, and a love of gain, we continue in that ignorance which engenders all our miſeries, and in a great meaſure reduces us below the beaſt of the field, whoſe want of reaſon is only the conſequence of its nature, and by no means the effect of indifference or neglect.—Human knowledge may be put into very few volumes, may not I ſay *pages*, and the juſt and perfect ideas which we have of the nature of things and their cauſes, may be narrowly compriſed.

As men paſs through life, they neglect their moſt material concerns; in youth, too gay and diſſipated; in maturity, too ambitious and ſordid; eager after pleaſures that are idle and deluſive; and

and anxious in purſuit of honours and diſtinctions vain and unprofitable; or panting in queſt of riches, which, like the ſports of the field, afford leſs pleaſure in the poſſeſſion than in the purſuit.

SECTION

SECTION II.

BY turning over the page of hiſtory, and weighing its contents in the balance of reaſon, it will evidently appear, that wiſdom and truth are not what we take them to be: It is too obvious, that the latter has been ſwallowed up by fiction, and conſequently the former only remains in word. Sure it is, that improbabilities have taken the place of realities; and that folly and ſuperſtition have borne ſway in every age, and have been the diſtinguiſhing marks of multitudes of thoſe, who have had the preſumption to term themſelves, the *favorites of Heaven*.—Have not our hiſtorians, inſtead of keeping within the bounds of truth and impartiality, roved into the wilds of romance, flattery and error? And have not our poets, diſcarding certainties, wantonly launched into the ocean of fiction? Indeed, there is little, very little truth in the world, and even that *little* is extremely difficult to come at. Falſehood and deceit, *alias* lying,

lying, has baniſhed her from amongſt us; and thoſe who ſet up for the moſt ſcrupulous ſincerity are generally the greateſt hypocrites.

O MAN, how inſignificant doſt thou appear! The tenant of an hour, perhaps of a moment. Subject to chance, never to certainty—Endued with reaſon, yet neglectful of its exerciſe! How weak is thy knowledge! how diſtant its ſtation from the ideas of perfection! with all thy attributes and pretenſions to it, thou art not able to unfold the myſtery of the planet on which thou ſtandeſt, nor even to tell of what compoſition the moſt trivial ſtar is made! All thy conjectures are impotent, and terminate in error, whenever thou ſeekeſt to go beyond thy narrow limits!

I MAY ſay with that great philoſopher Democritus, that every man from his birth even to his death, is but a diſeaſe; when he is brought into the world he is quite helpleſs and wants the aid of another; when he encreaſes in ſtrength, he becomes inſolent, muſt be corrected, and have a Maſter:

When he is at full ſtrength, he is raſh and unthinking; and when he declines to old age, he generally becomes miſerable, does nothing but vaunt, and prate of his paſt labours, till at length he drops with his fair-feigned qualities, into the duſt from whence he is taken!

MAN is a creature deſigned for two different ſtates of being, or rather for two different lives. The firſt is ſhort and tranſient, the ſecond permanent and laſting: Conſequently, the queſtion we are all concerned in, is juſt this: *in which of thoſe two lives, is it our chief intereſt to make ourſelves happy?* Or whether we ſhould endeavour to ſecure to ourſelves, the pleaſures and gratifications of a life, which is uncertain and precarious, and of a very inconſiderable duration; or to ſecure to ourſelves, the pleaſures of a life that is fixed and ſettled, and will never end? We all know which ſide of this queſtion we ought to cloſe with. But however right we may be in theory, it is very evident that in practice we adhere to the wrong ſide of it. For we make proviſions for this life, as though it were never to end, and for the other as though it was never to begin.

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THE noble philoſopher Seneca, very juſtly obſerves, that we all complain of the ſhortneſs of time, and yet we have much more than we know what to do with. Our lives are ſpent either in doing nothing at all, or doing nothing to the purpoſe, or rather nothing that we ought to do. We complain that our days are few, and yet act as though there would be no end of them; for though we ſeem grieved at the ſhortneſs of life, in reality, we are wiſhing every hour of it at an end.—The minor longs to be at age, then to be a man of buſineſs, immediately after to make up an eſtate, which, when he hath done, and probably before that period he thirſts after honors and then longs for retirement.—The uſurer would be glad to have all the time annihilated that lies between the preſent hour, and the next quarter-day; and the lover would be happy to ſtrike out of the period of his exiſtance, all the moments that are to paſs away, before the conjugal embrace. The politician would alſo be contented, to loſe a few years in his life, could he place things in the poſture in which he fances they will ſtand, after ſuch a revolution of time. Thus, though our time runs faſt, we evidently wiſh that

it ran much faſter than it does. Several hours of the day hang upon our hands; nay, we frequently wiſh whole years away, and travel through time, as Doctor Johnſon did through Scotland, which he terms a country filled with many wilds and empty waſtes, and which he ſeemed deſirous to hurry over, that he might arrive at Mr. Thrale's ſettlements, in London.

If we divide the life of man into ſix parts, we ſhall find, that five and a half of them, are mere *gaps* and *chaſms*, which are neither filled with pleaſure, nor buſineſs of any import to himſelf or others; but a multitude of deep laid ſchemes, which always in the end, either involve himſelf, or thoſe with whom he is connected into numberleſs errors and miſeries.

We might employ our time to advantage, and bring great ſatisfaction to ourſelves, by adviſing the ignorant, relieving the needy, comforting the afflicted, mitigating the fierceneſs of party, and doing juſtice to the character of the deſerving: But, alas! we employ our firſt years to make our laſt miſerable;

miſerable; and inſtead of ſoftening the envious, quieting the angry, and rectifying the prejudiced, we ſeem to delight in ſtirring up contentions, handing about malicious reports, and in kindling fires of ſtrife, to deſtroy that peace, which he might otherwiſe enjoy!—I may ſay with the Poet:

Birds feed on birds, beaſts on each other prey;
But ſavage man alone does man betray.
Preſs'd by neceſſity they kill for food,
Man undoes man, to do himſelf no good.
With teeth and claws, by nature arm'd, they hunt
Natures allowance, to ſupply their want.
But man with ſmiles, embraces friendſhip's praiſe,
In-humanly his fellow's life betrays;
With voluntary pains works his diſtreſs,
Not thro' neceſſity, but *wantonneſs*.

Man may boaſt of his public charities, of his love for religion, and his regard for his fellow creatures: but alas, how does he ſhew it!

It is a very true, but lamentable fact, in the hiſtory of human nature, that a bad man takes a great deal more pains, to corrupt and injure his neighbour, than a virtuous man does to reform,

and

and aſſiſt his. If we would be as ready to do good, as we are to do evil, we ſhould be much more happy than we are, though even then, we ſhould be at a conſiderable diſtance from our duty. It is really aſtoniſhing to conſider, how the human race exert their powers to the prejudice of one another! One-third of their exiſtence is employed in ſlandering, abuſing, backbiting, and in oppreſſing, and finding fault with one another; or at leaſt in forming ſchemes, who ſhall have the uppermoſt ſeat in the ſynagogue.

SECTION III.

THE world, it is too certain, has never been in a ſtate of innocence, ſince its inhabitants began to traffic in its productions, of which every man by nature is equally and lawfully authorized to partake; and we are ſorry to think, that it will ſtill grow more wicked and deceitful, while trade and commerce engroſs the few hours, which the dwellers upon earth have allotted them. Alas! it appears, that miſerable man will be like *Eſau*, weeping when it is too late, and when it will not be in his power to help himſelf. The one will boaſt of his riches, while the other deplores his poverty. *This* will pride himſelf in his rank, his liberties, and his property, while *That* muſt bemoan his condition, either in want, ſlavery, or the dungeon!

As things are now ſituated, I muſt acknowledge, that it is impoſſible to diſpenſe with commerce; nevertheleſs, I am of opinion, that by her, *agri-*

culture,

culture, the moſt noble and uſeful of all employments, hath been neglected; *fraud*, and every ſpecies of roguery, brought to the higheſt pitch, and many thouſands not only deprived of liberty, but even of life itſelf!

However odd it may appear, I will take upon me to ſay, that, if there was no credit given in mercantile tranſactions from the origin of commerce to the preſent time, it would have been productive of much good to mankind. Every man would appear in his proper condition; and we ſhould not have occaſion for ſo many lawyers and priſons:—as our real wants are few, they might be eaſily ſupplied without uſhering ourſelves into *trade*, which is the nurſery of the greater part of evils we now ſuffer.—If giving credit could not be avoided, which may, perhaps, remain a doubt with many, though not with me, it ſhould be left entirely to the honour of the receivers, or to the reference of a few ſenſible honeſt men:—For while men encourage lawyers, they are nouriſhing the very evils which perplex them, and giving away their ſubſtance to a ſet of as thankleſs beings, as any who may be indebted to them.

England

England produces every Article neceſſary for the Support of Mankind; and might, by proper Cultivation extended, produce treble the quantity.—The lower claſs of the people reap very little benefit from profuſion, becauſe every device is made uſe of to enhance the value of the commodities requiſite for their ſubſiſtence.—Methinks, one half of the Inhabitants of this Kingdom are dying of hunger and concomitant miſery, while the other half, from wallowing in abundance, are dying of indigeſtion.—The ſpirit of gaming has ſo diffuſed itſelf through every rank, that the Nobleman riſques his thouſands on the cut of a card, or the turn of a die; the Tradeſman ventures his hundreds on the riſe and fall of ſtocks; whilſt the Mechanic and Servant loſe their guineas on the drawing of a lottery ticket. Hence the penſioned Peer, the Bankrupt Tradeſman, and the crowded priſons. Every thing tends to general diſtreſs; while the whole originates in deſtructive commercial ſpeculations. Luxury, which levelled thy Walls, O, Babylon! deſtroyed thy Piers, O, Tyre! great Queen of commerce, will alſo, I am

afraid, humble to the duſt Great Britain's Bulwarks and extended Empire!

The beautiful Athens and populous Rome were once in infancy, they grew to maturity, and ſtood in the higheſt ſplendor; they were neglected, and thus died: So did the holy city *Jeruſalem*, and ſo will *London*.—Every Nation, Empire, State, City, Houſe, Tree, Stone, &c. correſpond to man; they have their riſe and their fall. Nay, it is engraved on every particle of nature, *hitherto ſhalt thou come and no further*.

It is far from my intentions, to give umbrage to the many reſpectable and worthy characters occupied in trade in this kingdom; but, without much exaggeration, I believe I may venture to advance as a truth, that there are more people confined, tranſported, and executed in this iſland of Great Britain, than in any other four kingdoms in Europe: Nearly one-half of our ſubjects have been in priſon, and the other half are ready to follow them. *Our ſponging and lock-up houſes* are never empty,

empty, and our jails are more crowded than our churches on a thankſgiving day! One-fifth part of our country is lying uncultivated, while thouſands are idly paſſing away their time about the metropolis, in contriving ſchemes how to become men of property! He, who might honeſtly earn his bread in the country, and there prove an uſeful member of ſociety, cannot be ſatisfied without paying a viſit to *London*, where he imagines to find *Gold* in every ſtreet to ſatiate his wiſhes; or at leaſt to procure it by his *abilities*, which are very ſeldom calculated for the buſineſs he wiſhes to engage in; and we are ſorry to conclude, that ſuch evils are likely to encreaſe, while trade and commerce fill the pockets of the villain, or add to the principles of the knave!

We boaſt of our ſyſtem of the politics, which, in my opinion, is very far from being properly calculated for the happineſs of the ſubject in general. We find thouſands of ſtout young men, who might earn their living by following the *plough*, *fiſhing*, or the like, employed behind the counter of the haberdaſher, the mercer, and the toyman; and we meet

hundreds of the fineſt of our *fair ſex*, between the Royal Exchange and Charing Croſs, acting the *Croiſeuſe* for the common neceſſaries of life. When the effect is ſo evident, and appears ſo eaſily traced to its ſource, methinks it is needleſs to point out the cauſe. Solomon juſtly obſerves, that *by ſloth a man is brought to a morſel of bread*; to which I may add, that when either man, or woman, is deſtitute of employ, they are often left without a morſel, and in a great meaſure compelled to do many things, not only repugnant to their wonted delicacy and feelings, but even to their principles and ideas of *virtue*.

Dangerous and difficult are the ways of this world, even to thoſe who have every means to aſſiſt them in their journey through it: But how much the more perilous to thoſe poor deſerted wretches, many of whom are abandoned by father, mother, and relations, and deſtitute of friends, and conſequently of the requiſites of life. They hear not the tender names of child and parent; nor do they feel the protection or tenderneſs, which thoſe relations claim from each other. If a woman has beauty it frequently

frequently betrays her; and the purity of her mind, and the ſimplicity of her conduct, will not always ſecure her from the deſtroyer: I mean the artful and contriving man, who goes about *ſeeking whom he may devour*. Poor unfortunate women ought rather to be objects of our pity than contempt, becauſe there is not one in a hundred who will employ them in ſervice after the firſt *faux pas*. Credulous and unſuſpecting, many of them fall a ſacrifice to the deep laid ſchemes of men, whom they are taught to conſider as the guardians of their honor, the protectors of their innocence, their friends! And then, who will look upon them or aſſiſt them in the rugged paths of life? In ſickneſs or in want, who will adminiſter comfort unto them?

I TRUST I would be amongſt the laſt of men, in encouraging vice of any kind; but as it too often happens, that women who have been deceived and deſerted, throw themſelves upon the town, to obtain a precarious ſubſiſtence, and are in a manner forced to abandon themſelves to all the horrors of caſual proſtitution: I think an eligible plan ought

ought to be adopted for the better regulation of them. Why not licence them, and oblige them to live in ſome retired place, that their behaviour in the public ſtreets, and even their expreſſions might be kept, as it were, a ſecret from modeſt and virtuous women? I know ſome will ſay, *ſuch a mode of conduct in the legiſlature, would not only be ſhameful but ſinful.*—Let ſuch reflect a little, and remember that *evil communications corrupt good manners*; that it is diſguſting and even hurtful to the modeſty of virtuous women of all ranks, not to be at liberty to paſs the public ſtreets, without having the language of obſcenity ſounded in their ears. Nay, I will take upon me to ſay, that if none were allowed to walk the public ſtreets, or to practice without a *diploma*, we ſhould find the number conſiderably decreaſe; and we ſhould not have children ſcarcely arrived at the age of puberty, ſo well initiated in the language of brutality. The difficulty and ſhame which might attend *Venus*, to paſs through her degrees, before two or three reſpectable profeſſors of morality; and the plan they might propoſe to her, to move in a different ſphere of life, in order

to

to avoid mal-practice, would, I really think, go a conſiderable way, in preventing the moſt beautiful part of the creation, from injuring the conſtitution, and ruining the mental faculties.

As it is morally impoſſible, to put a ſtop to women of the town, or to debar men from aſſociating with them; I ſhould think it a duty incumbent upon the legiſlature to put them under certain reſtrictions, and keep them in proper order. And as ſeduction is a crime of the blackeſt nature, why ſhould it not be rewarded by death? Surely, he who deliberately ſeduces innocence, and entails ſcorn, ſhame, and a complication of other evils on a young woman, is a viler ſinner in the eyes of Heaven, and a greater peſt to the peace and happineſs of ſociety, than many of thoſe who are guilty of crimes, for which the laws of this country ſay, *Thou ſhalt ſurely die.*

Moses, both in his levitical and civil law, puniſhed adultery by death; and the wiſeſt amongſt the ancients followed his example, and looked on the

the *adulterer* and *ſeducer* to be equally wicked. The Babylonians, Arabians, Tartars, Indians, Javans, and Mexicans, made both or either a capital offence. Among the Turks, the offending woman is ſentenced to be drowned, and the man ſtill put to greater torture. The Hungarians force their daughters, their huſbands, their wives, their ſiſters and their brothers, to the place of execution, as ſoon as found in either of theſe abominable crimes. Now, why have not the laws of *our country* provided adequate puniſhment for thoſe offences? I flatter myſelf, that every ſenſible man will join with me in declaring, that he who forms a plan to ſeduce virtue, and under the pretext of honour and affection accompliſhes his purpoſe, is a more vile character, than the moſt daring highway-man; the latter, though he robs you of a few ſhillings, pays for his offence with his life; the former diſturbs the peace and happineſs of the object of his criminal purſuit, and of all thoſe with whom ſhe is connected, and that too with impunity!

When women are degraded in their own eyes, and humbled beyond the neceſſity of chaſtiſement, they

they can ill bear the chaſtiſement of reproach: To their own ſex they dare not appeal, and they too frequently experience the perfidy of the other ſex, to expect any other than a criminal protection from them. From an ill-timed ſeverity, the doors of their parents are ſhut againſt them; and where can the poor penitents fly for ſhelter! When no Aſylum is left wherein to conceal their ſhame, is it to be wondered at, if at laſt they ſhould be tempted to renounce it?.

FATHERS and mothers are certainly to blame, in adopting ſo harſh a conduct: If they are actuated by a regard to their own honor, do they not take the moſt improper method poſſible to retrieve it? And if they have any tenderneſs left for their child, do they not give the firſt leſſon of ſcorn to the world, by throwing her at a diſtance from them? She ſoon ſinks beyond the poſſibility of recovery; and if ſuch treatment and authority are deſigned as puniſhments, they may aggravate diſtreſs, but can never produce amendment.

In many caſes, parents are acceſſary to the ruin of their own children, and that, by a want of a proper care in their education. Having no example of domeſtic manners, or ſocial happineſs, before their eyes, they grow careleſs in their duties, and contract habits of levity and diſſipation, which are not eaſy to be done away, by ſubſequent admonitions. Their minds are tainted by the pernicious, but inſinuating poiſon of novels and romances. The imagination heated, and the paſſions excited in that moſt injurious of all ſchools, *the Circulating Library*. The man of galiantry makes an eaſy conqueſt; and perhaps, it may be ſome extenuation of his guilt, that the object he has devoted to ruin, is ready to ſurrender on the firſt ſummons.

Every impediment or obſtacle thrown in the way of marriage, is a grievance, it is a loſs to the nation, while it corrupts the morals of men, who compound with illicit amours, and feel but little ſhame or remorſe. Every man will become more induſtrious and uſeful, as he feels himſelf intereſted in the happineſs and welfare of others. Who can be more

happy

happy than he, who is not ſecluded from all the agreeable influence of female elegance, to ſoften his temper and poliſh his manners? and who can be more miſerable than he, who knows not the comforts of domeſtic peace, where he may unboſom his cares and relax his labours?—Marriage when properly conſidered and religiouſly entered into by rational beings, is certainly the moſt holy and happy ſtate of man's life; but when perſons oppoſite in temper, diſpoſition or ſentiment join in matrimony, it proves a ſtate of bondage and miſery, deſtroying the very baſis of every happineſs: therefore, I am of opinion, that when man and wife cannot agree, they would much better part, and if denied the ſpirit of continence, let one, or both marry to ſuch as poſſeſs temper of mind more equal to them. 'Tis better that one ſhould be happy, than two miſerable for life.

The ſcriptures and our prayer-book inform us, that as many as are coupled together, otherwiſe than God's word doth allow, are not joined together by God, neither is their matrimony lawful. Conſe-

quently, if a woman is not faithful to her huſband ſhe is no longer married to him, therefore let him, *the injured* write *a bill of divorce and give it into her hand,* according to the command of God. His ſo doing, in the eyes of heaven, and according to its decree though not according to the opinion of the clergy, does away the marriage vow more ſtrongly than if he had paid one thouſand guineas for a *catch-penny divorce :* For ſuppoſe a poor man has the misfortune to marry a woman who proves unfaithful to his bed, as is too frequently the caſe, has not he by the laws of nature, as great a right to have juſtice done his feelings as the monied-man ?—What authority is there in god's word for the exaction of *fees,* in ſuch a *caſe* ; or what right have the clergy to meddle with it ?

Men in power may inſtitute laws and enforce them on the people, but let no man ſay, that when a poor man or woman of genuine feelings, is hurt on the moſt tender part of them, he or ſhe is not to have juſtice done. I ſay breaking ſuch abominable laws, is a duty we owe to God, to ourſelves, and to reaſon ; and whoever

whoever wiſhes to inforce them, is a murderer of the peace and happineſs of mankind, and a tyrant of the greateſt magnitude. Every man that lives with a proſtitute, married or unmarried, is either a fool or a rogue, and every woman that lives with a man of the town bound or free, is his *putin* in turn. It matters very little to me, what the unreaſonable or intereſted part of mankind may advance, nature and common ſenſe are my *data*, and the natural rights of the human race the branches of my argument.

'Tis true, I am not altogether of Mr. Madan's opinion reſpecting the plurality of wives, nevertheleſs it is very evident, that what he has advanced is not repugnant to the tenor of the Bible, but infinitely better calculated for the happineſs of mankind than the marriage laws of the preſent day, which in my opinion, are a ſcandal to a philoſophical nation; and could have hardly been thought of in the moſt barbarous age.

In ſhort, a good virtuous woman is one of the grandeſt and moſt reſpectable ornaments on earth, and

and a man of the ſame deſcription is next to her, but a bad woman is a peſt to ſociety, a curſe to thoſe with whom ſhe is connected, and a diſgrace to humanity:—And as to a changeable fooliſh woman, I may ſay of her,

Duſt is lighter than a feather,
And the air more light than either;
But a woman's fickle mind,
Lighter than feather, duſt, or wind.

WHAT can be more ridiculous in parents, who can hardly furniſh themſelves and families with even a common ſubſiſtence, than that of ſending their children to *Boarding Schools*, where too frequently, *Common-ſenſe*, and a proper knowledge of one's ſelf are neglected; and *heel-knowledge, or dancing*, and *comment vous portez vous*; and *bon jour*, taught in their ſtead? O! how delighted we are with Mrs. Folly and Lady Vanity; and how little reſpect we pay to her *Grace of good ſenſe!*

SEC-

SECTION IV.

I AM far pretending to know more than thoſe, who may have applied themſelves to the ſciences, as I have done; And I am ſure, there is hardly any thing can give me more pleaſure, than real genuine information, being well convinced that there is nothing more difficult to come at.

It ſhould matter little to us, whether men have acquired their knowledge in the college or the cottage; for if the phyſic be proper, all muſt agree, that it is of no import what country produces the ingredients, or who makes up the doſe. But to proceed, and to ſay a few words reſpecting the Scriptures, and what we can aſcertain concerning them.

FIRST. That the Scriptures are not always naked truths, as to the ſenſe of the letter, but contain abundance of arcana, may be eaſy proved: And as

as we have loſt the real meaning of many ancient, and doubtleſs, beautiful allegories, and are at this day unable to decipher the numberleſs hieroglyphics, or alluſive and emblematical methods of expreſſion uſed by the people of former ages, this is not to be wondered at. Therefore, let man uſe reaſon as his criterion, and place her in the room of credulity and vain ſuperſtition, which hitherto ſeem to have been predominant.—There is not a proper name mentioned in the Old or New Teſtaments, without having an internal and figurative, or typical ſignification: and then, in the name of common ſenſe, how can men be ſo credulous as to believe ſeveral things as hiſtorical facts, which give reaſon, morality, and even probability the lie?

Let us only explain a few proper names as they ſtand in the book of Geneſis; and I believe from thence we may form ſome kind of idea, reſpecting the wonderful and hidden myſteries of the word.

—Bereshith, God, Adam, Eve, Cain, Abel.

In

In the height of time God created man, placed him in happineſs, and provided him with a help-meet, who conceived a *poſſeſſion* or *ſin*, which murdered a *ſhepherd* or *innocence* and *natural* goodneſs. ENOCH LAMECH ADAM. Man dedicates his life to poor uſeleſs things. NOAH METHUSALAH and when he is come to *reſt* or *peace*, he is then ſpoiled or taken away by *death*. ENOS SETH, in this ſtate man is *miſerable*, and begins to call upon the Lord for help. CAINAN MAHALALEEL, but this is to be done with a pure heart, *even in praiſing God*; that is to ſay, we are not to praiſe him with our lips only. MAHALALEEL ENOCH, after praiſing God ſincerely, and walking with him, we ſhall be tranſlated to the *Heavenly Kingdom*. NOAH, and there *for ever* reſt in *peace*.

I CANDIDLY inform my readers, that I have only deciphered the above names, by way of giving a ſpecimen of a work, I ſoon intend to publiſh. *An attempt to explain The wonderful Arcana contained in Arts and Sciences*. In ſo ſmall a work as the CRITIC PHILOSOPHER, it is impoſſible

long upon any one ſubject. Therefore, it is not to be wondered at, if a part of ſome *ſections* may appear rather unconnected.—Scholars and gentlemen, I hope will excuſe this—as to the criticiſm of others, I am regardleſs.

SECONDLY.—That the chronology of ancient kingdoms, is involved in the greateſt uncertainty, and all the ſyſtems of ſacred chronology have been very various. Nor is this to be wondered at, ſince our three Biblical copies of principle note, give a very different account of the firſt ages of the world. The Hebrew text reckons about four thouſand years from Adam to Chriſt; and to the flood one thouſand ſix hundred and fifty-ſix years: The Samaritan makes this interval ſhorter, and reckons from Adam to the Flood, only one thouſand three hundred and ſeven years; and the verſion of the Septuagint removes the creation of the world to ſix thouſand years before Chriſt. The interval between the Creation and the Flood, according to Euſebius, is two thouſand two hundred and fifty-two years; according to Joſephus, two thouſand

two

two hundred and fifty-ſix years; and according to Julius Africanus, Petavius and others, it is reckoned at two thouſand two hundred and ſixty-two years.

Now, of all the attempts made to reconcile theſe differences, none are ſatisfactory; nor do I think it poſſible, as the Europeans, in particular, had no chronology before the Perſian empire, which began about five hundred and thirty-ſix years before Chriſt, when Cyrus conquered Darius the Mede.

THIRDLY.—That the antiquities of the Greeks are full of fables, becauſe their writings were in verſe only, till the conqueſt of Aſia by Cyrus, the Perſian, about which time Pherecydes Syricus, and Cadmus Milefius introduced proſe. After this time ſeveral of the Greek hiſtorians introduced the computation by generations. The chronology of the Latins was ſtill more uncertain; their old records being burned by the Gauls one hundred and twenty years after the expulſion of their kings, ſixty-four years before the death of Alexander the Great, and about three hundred and eighty-eight years before

Chriſt. The Chronologers of Gaul, Spain, Germany, Scythia, Sweden, Britain and Ireland, are of a ſtill later date. For Scythia, beyond the Danube, had no letters, till Ulphilas, their Biſhop, formed them about *Anno domini* 276. The Germans had none till they received them from the weſtern empire of the Latins, about the year of our Lord four hundred. The Huns had none in the days of Procopius, about the year five hundred and twenty-ſix, and Sweden and Norway received them long after.

No nation has boaſted more of its antiquity than the Chineſe; and doubtleſs, they are neareſt the truth of any other people we know of; at leaſt *reaſon* and *common ſenſe* ſpeak for them. They make uſe of a circle of ſixty years, called Kiatſe, from the denomination given to the firſt year of it, which ſerves as the baſis of their whole chronology. Every year of this circle is marked with two letters, which diſtinguiſh it from the others; and all the years of the Emperors for above two thouſand years, have names in hiſtory common to them, with the correſponding years of the circle.—Our hiſtorians

do

do not agree with theirs, I ſhould ſuppoſe, becauſe they do not underſtand either their language or manner of computation. Monſieur Freret, and M. L'Abbé Groffier, are the only two gentlemen who have hitherto thrown any light upon the manners, language, and chronology of the Chineſe.

If we believe our chronologers, and the tranſlation of the firſt verſe of the Bible, we muſt conclude, that the *Heavens* and the *Earth* have only been created little more than five thouſand years; when, doubtleſs, the hieroglyphics on the pyramids of Egypt, and the inſcriptions on the mountains of Arabia, are of a more ancient date. The nature and ſtate of petrefaction, and the marine productions found in many places, above one hundred miles from the ſea, in the bowels of the earth, with numberleſs other circumſtances, thoroughly convince me, that this world exiſted many thouſand years, before we have any account of it; and indeed, the firſt verſe of the Bible does not contradict it in the original, which our tranſlators ought to have thus rendered: In the height *of time*

or

or *evil*, God *renewed* the Heavens and the Earth: *that is*, when it pleaſed him ſo to do; but by what means he did it, the living cannot tell, and the dead will not, if they can.

THE Hebrew word *Bereſhith*, ſignifies in the height or top, as well as *beginning*, and moſt certainly the word *Bara*, which our tranſlators have rendered, *created*, ſignifies more properly *renewed* or *changed*: And *I have not the leaſt doubt*, but the Lord will, in a *ſhort time*, drive us *ſinful creatures*, from his earthly paradiſe, and give it to thoſe more worthy of it. And as he does all his works by order, and apparently by natural cauſes, he very probably will do this by a *comet*, which ſtar appears to me, to have been deſtined for the awful purpoſe, and which, I am afraid, is not at a great diſtance; yet I truſt, for the ſake and prayers of the righteous, he will ſpare us another year!

THAT this, or any other planet will be totally deſtroyed, is what I cannot believe, though every particle will be changed, and continue ſo doing, through

through the endleſs duration of time, becauſe *time is in ſpace*, but not a ſingle grain of duſt can be annihilated; for if a part could, the whole would be ſubject to the ſame laws; but as God never repenteth of what he has done, neither can he build in vain, or that which he willeth to pull down, I think it is highly abſurd, to ſuppoſe that He will ever deſtroy thoſe beautiful globes, which he hath ſo wiſely placed by his own order; and in my opinion, expanſe is as unconfined as eternity itſelf. We are firmly perſuaded, at leaſt we ſay ſo, that we ourſelves ſhall only be changed, yet ſhall exiſt for ever: And ſtill are we ſo ignorant as to ſuppoſe, that this beautiful and extenſive globe, on which we now breathe, is not of more value than many of us!

Some ſay that matter is co-eternal with ſpirit; but ſurely ſuch do not believe the Scriptures; neither have they ſeriouſly reflected, that chance could never produce, or be the parent of uniformity, which never fails. They have not yet conſidered, that it was never in the power of fate to give birth

to

to infinite variety.—Could beings ever concur in efficacy, which never united in deſign, without a combining cauſe?

We think that we underſtand the Scriptures, but certainly we do not; becauſe we do not purſue the proper mode of gaining a right knowledge of them, owing, in ſome of us, to a limitted education, and in others, to a total ignorance of the original languages in which they are written. Many of our clergy tell us, that the Bible contains naked truths, and ought to be taken in the plain literal ſenſe; others ſay, that a ſpiritual, and not a literal meaning ought to be put upon it; nevertheleſs, it appears to me, that ſeveral paſſages in Scripture, are not naked truths, becauſe, they are contradictory, unreaſonable, and inconſiſtent with even *common ſenſe*; though I muſt confeſs, there are many parts of them which ought not to be ſpiritualized, or taken in a ſpiritual ſenſe, and in ſuch caſes, *reaſon*, the hand-maid of the moſt High, is to be our criterion.

In the book of the generation of Adam, we have an account of ſome men living to the great age of ſix, ſeven, eight or nine hundred years, and upwards; but from the nature of the human frame, this is impoſſible, and contrary to the laws of order which God hath inſtituted; not that I would ſuppoſe his power to be confined to any limits. But as every thing has, or ought to have its uſe, why ſhould they live ſo long? It was certainly not to populate the earth, ſince their children are not found more numerous, than thoſe of men who live in our days, only to the age of fifty or ſixty. Now, had this extravagant longevity only a literal or external ſenſe, we ſhould reaſonably be obliged to attribute it, to the ignorance of the Jewiſh ſcribes or chronologiſts, before we could make it agree with common-ſenſe, or even with other paſſages of Scripture, written by men who lived a long time ago; particularly the ninetieth pſalm, compoſed by Moſes himſelf, in which he complains of human fragility, and adds, *that our years are threeſcore and ten*, or by reaſon of more ſtrength, *fourſcore*, which is the ordinary length of man's age at this time, and ever will; al-

though we hear of ſome conſiderably ſurpaſſing that period, even when *Doctors*, *Apothecaries*, and *Surgeons*, *tea and tobacco*, and many other *peſts* to health and happineſs, are innumerable!

If in the time from Adam to Moſes, men had, from doing evil, or irregular living, ſo dwindled from the great age of *nine hundred years* and upwards, to poor miſerable *fourſcore*, I am ſure, by the ſame regular rule of ſubtraction, the human race, ſince the time of Moſes, would all have died in their cradles, centuries ago; and indeed one-half of them have; and I am inclined to think, that had three-fourths of the other half followed, it would have been good for them.

We read in the Book of Judges, of Samſon, a very ſtrong Man, perhaps ſtronger than any, of the preſent day, who, on his way to Timnah, in order to pay his addreſſes to an amiable young lady, met with a fierce lion, who roared againſt him, and doubtleſs would have torn him to pieces, he having no weapon of defence in his hand, had not the

ſpirit

ſpirit of the Lord come upon him, and enabled him to rend the lion as he would have rent a kid. Some time after we are informed, that he found honey in the lion's carcaſe; but how can the naturaliſt or the Philoſopher be reconciled to the poſſibility of this ſtory? Or how can the clergy account for it, or *what ſyſtem of morality does it convey?* Is it not miraculous, how a *bee*, which is allowed to be an inſect as delicate as induſtrious, could ever ſuck honey out of the putrid carcaſe of the king of the beaſts, or ever think to lodge it there?

SAMSON is mentioned, in the ſame place, as being greatly enraged with his wife's countrymen, for having ploughed with his *heifer* ſo, therefore, in order to ſatiate his paſſion of revenge, he murdered thirty of them, and ſometime after a thouſand more, only with a jaw-bone of an Aſs; out of which bone, he extracted abundance of water to quench his thirſt, after he had been *ſetting fire to the tails of three hundred captive foxes*, and forcing them into the good corn-fields of the Philiſtines —*A ſtory*, which is never fraught with good ſenſe,

 probability,

probability, nor one ſingle grain of morality; but one of the Jewiſh fables, in which they would repreſent to us, that *they* were the only people on earth, who acted right, who knew the mind of the true God, and had his ſpirit at their own command, even when practiſing folly, and every ſpecies of wickedneſs.

LIKE the Methodiſts of our day, whom, I really believe to be a ſect of the vileſt Jews metamorphoſed, they thought themſelves the only people favored by Heaven and ſo do the Methodiſts; for they boldly aſſert that they have all paſſed through *the new birth*, and that even without a mother.—'Tis true, Old JohnW——, and his illiterate preaching journeymen, whoſe heads are as full of Lumber and traſh as their maſter's Garrett, have been the beſt friends Doctor Munro ever had; and doubtleſs have recommended more patients to him at Bedlam, than all the world beſides; nevertheleſs, tho' they have taught people to refrain from curſing, they have cunningly inculcated a ſpirit of lying, cheating, and blaſphemy, which is much worſe

worſe than the vice they might have removed; they poiſon and corrupt the minds of the vulgar, and induce them to think uncharitably of every one, who may differ with them in opinion.

The Jews have ranked ill-natured Eliſha and proud Joſhua amongſt the beſt of men: The firſt, for depriving the innocently ignorant of life, only for telling him that the crown of his head was without hair; and the ſecond, for calling to Heaven for a light, in order that he might the better butcher his opponents, and be an inſtrument, *as he ſaid*, in the hands of the Almighty, to deprive the wife of her huſband, and the orphan of its father!—To make the ſun ſtand ſtill, till the blood of the human ſpecies was ſhed; or to call he or ſhe bears out of the wood to kill ſuch a number of innocent children all at once, were certainly never in the power of any Iſraelite: Therefore, neither of theſe ſtories are naked or literal truths; nor do I think, they belong to the ſacred page of the philoſophy of Heaven; or at leaſt if they do, they can only in their literal ſenſe, point out to us, that the beſt of men

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are given to revenge, and that, in the moſt cruel manner, quite contrary to the principles of religion and its author, who rebuked the revengeful, and told them, that he had not come to deſtroy men's lives, but to ſave them.

Aron the high prieſt who had the buttons cut out of his countrymen's clothes, and the ear-rings from their ears, in order to make a calf, which he was well convinced, would one day fill his own pocket, was typical of many of his brethren the clergy; for if we believe hiſtory, we ſhall find, that very few ſpecies of wickedneſs have been committed, without the aſſiſtance of ſome prieſts, who too frequently, and in all ages, have practiſed religion, in order to ſcreen their vices. The multitudes of *Lawyers* and *Divines*, as they term themſelves, have in every age, been the ſcourge of mankind, and moſt happy is the country which inveſts them with leaſt power. Were ever the practitioners of law, or the teachers of religion, intended by God, or good men, to oppreſs the human race, and render thouſands of them for ever

ever miſerable?—Surely no, although it is nevertheleſs too true.

WHAT benefit do we derive from our good laws, when we are obliged to employ another man, who perhaps will often demand more than double the very ſum he is in ſearch of? Acts of Parliament, be they ever ſo judiciouſly framed, are of little uſe to the poorer ſort of people in this nation, ſince they allow ſo many locuſts to ravage every where. Any how many of the human race, have been maſſacred, for differing in opinion, with their fellow-creatures; and how often have the clergy, by judging wrong of God and his religion, prompted men ſo to do?

WE read in the fourth chapter of Geneſis, *that the Lord had reſpect unto Abel, and to his offerings; but he had not reſpect unto unfortunate Cain, nor to his offerings.* But why? *Samſon* with all his ſtrength, could not pay money, if he had it not; neither could Cain bring firſtlings of the flocks, if he had no flocks to bring them from.

I ſup-

I ſuppoſe, nay, really believe, that from his bringing the fruit of the ground; or in other words, what he had to bring to the Lord, he would have brought lambs or kids, as well as vegetables, if he had them.—Now the Almighty, who is no reſpecter of perſons or ſects, but of the *pure heart*, in the external ſenſe of this ſtory, acts partially, and therefore, it cannot be literally true, but muſt have a reference to the ſtate of Cain's heart or intentions; neither of which is mentioned in the ſacred page, but left to be diſcovered by thoſe, who ſearch diligently into the *word*, and do not ſlothfully take it in its literal or external ſenſe, which to do, I am convinced, is very ſinful.

I think it is the higheſt preſumption in man to imagine, that the Lord is a reſpecter of perſons or ſects; the Jew and the Gentile are alike to him, and his Sun equally lights the Chriſtian and the Atheiſt, as do his ſhowers nouriſh the fields of Believers and Infidels.

IT is often ſaid in Scripture, that the Lord is *angry* or *wroth* with his creatures; but this I deny, for it is utterly impoſſible for Him to be angry with any one: If he was grieved, or angry with us for all our ſins and errors, He would be much worſe in his ſituation, than the pooreſt criminal in the cells of *Newgate*: He would be continually peſtered with our follies.—The Lord is ſaid to have ſet a *mark* upon Cain, leſt any finding him ſhould *kill him:* And he went out from the preſence of the Lord, and dwelt in the land of *Nod*, on the eaſt of Eden; and he there had a *wife*, and a ſon, named *Enoch*, who built a whole city by himſelf, the inhabitants of which, no man has ever yet deſcribed. But what is ſtill more extraordinary, how could Cain be afraid of being *robbed*, or *killed*, if there were no more people in the world, than his aged parents; and how could he come by a lady?—I one day aſked a Jewiſh Doctor the ſame queſtion; he heſitated a conſiderable time, and then replied, *Sir, it is very different in the Hebrew language.* I told him that I ſhould be obliged to him for a ſight of his Bible, which he gave me: I read the whole

chapter, by way of being ſure, and I found that the tranſlation correſponded very well with the original. I then aſked him if he had another Bible or manuſcript by him, *No, Sir, that is the beſt, and only Hebrew Bible I wiſh to have.* Well then, ſaid I, you are miſtaken, I find no ſuch difference between the Hebrew and Engliſh tranſlations as you ſay. The gentleman then read it himſelf, begged my pardon, and ſaid, that he had forgot how Cain came by his wife: The Lord made her, added he, out of her huſband's *ribs*, as he made *Eve*; I thanked him for the information, and ſaid, I had always underſtood, that God had finiſhed all his works on the ſixth day, and that none of the ladies were made of *ribs* but one, and I ſuppoſed ſhe was very *bony*.

JONAH, the ſon of Amittai, was three days and three nights in a *Whale's belly*. If this be literally true, he muſt have been as little as Tom Thumb, otherwiſe the gullet of a whale could never have let him paſs. If Jonah was in the belly of a whale, or any other fiſh, he muſt have breathed, and

and the whale muſt have opend his mouth, to ſupply him with air. Can any man of ſenſe believe, that this paſſage is meant to be taken in its literal ſenſe? We may juſt as well believe, that we ourſelves have been in the belly of an unicorn! Therefore, this cannot be an hiſtorical fact; but muſt have its origin in, and reference to, ſomething very different from the ſimple narrative: Moſt probably, the ſcribes have, through negligence or miſtake, inſerted it in the ſacred Volume.—It may have perhaps, a ſpiritual or allegorical meaning; if ſo, forbid that I ſhould preſume to put any improper conſtruction thereon; nevertheleſs the Hebrew word, which we tranſlate *Whale*, is very hard to be underſtood; and, very likely, meant ſome place of refuge or receptacle for travellers, having the ſign of a fiſh, which we have rendered *Whale*, and out of which Jonah was turned into the *Waters*, which moſt aſſuredly ſignify *affliction, or want of lodgings.*

We read that Job curſed the day of his own birth. But what puniſhment could he wiſh to be inflicted

on a day that was paſt, long before he curſed it? And why ſhould he curſe the innocent day becauſe it did not ſhut his poor mother's womb to keep him from the light?—Moſt certainly he wanted his mother to be in a bad condition, and even himſelf to be mangled by the ſurgeons, if we take this ſtory in its literal ſenſe.

It is true, our Lord makes particular mention of Jonah's being three days and three nights in the whale's belly; but he ſpoke ſeveral times to men in the external ſenſe of the word, or as they conceived things to be; for, even his Diſciples had but a faint idea of the ſpiritual meaning of the Scriptures, as we may learn from theſe words and many others, where they did not comprehend him.—*I have many things to ſay unto you, but I know you cannot now bear them.* They did not know that he was the Lord of the univerſe, but imagined, as we do, and as men thought, and as the word literally in conſequence thereof ſays, that there was one greater than he, for inſtance.—*Philip ſaith, ſhew us the Father; Jeſus ſaith to him, have I been ſo long*

long time with you, and haſt thou not yet known Me, *Philip?* He who hath ſeen me, hath *ſeen the Father, and how ſayeſt thou then, ſhew us the Father? Believeſt thou not that I am in the Father, and the Father in Me? Believe me, that I am in the Father, and the Father in Me.* Certainly from thence may be concluded, that Chriſt is in the Father, tho' there are numberleſs paſſages in the new Teſtament, where Father, Son and Holy Ghoſt are mentioned apparently as three diſtinct perſons, which naturally leads to the idea of three Gods, when the genuine truths is, that there is only one God in one perſon.

THE Roman Catholic clergy, notwithſtanding their ſtrict orders of abſtinence and faſting from animal food in Lent, will eat, devour, gormandize, ſalmon, turbot, and all kinds of fiſh; wine, ſtrong cordials, butter, cheeſe, eggs, and other things, moſt profuſely; and while they ſtrain at a gnat, they do not heſitate to ſwallow camels,—Their doctrine of tranſubſtantiation, though literally true, according to the ſenſe of the letter: *This is my body,*

body, and this is my blood, is quite repugnant to faith, and it is a ſelf-evident contradiction to the word of God, and the philoſophical laws of matter; and ſurely, very contrary to reaſon.

NEVERTHELESS, they have Scripture for what they advance; and ſo may ten more, all hold different opinions, and bring Scripture to confirm them, if they look only to the external ſenſe of the letter. This is the reaſon of ſo many different opinions; for if we take the word literally, we muſt in ſpite of us, lay aſide our reaſon, and give way to the wild and enthuſiaſtic ideas of ſuperſtitious men. We are allowed, nay, even *blamed,* if we do not, uſe our reaſon and ſenſe, in our domeſtic affairs, and in all our walks through life; but we are by ſeveral of the clergy, deemed ignorant and wicked, if we do not believe things, which abſolutely contradict every grain of common-ſenſe!

OUR Lord told Nicodemus, that *except a man be born again, he cannot enter into the kingdom of God.* He certainly did not mean a natural birth, although

though the doctor ſo underſtood him, neither ought the Scriptures to be taken in the ſenſe of the letter, *I ſay again*, becauſe it is plainly declared, *And without a parable, he opened not his mouth.* —The ſong of Solomon itſelf, taken in a literal ſenſe, reads like an obſcene ballad. *We have a little ſiſter, and ſhe has no breaſts.—His left hand is under my head, and his right hand doth embrace me.*— Certainly divine truth is never couched in ſuch vulgar and unchaſte language!

In the fifth chapter of St. Mark, we have an account of the greateſt *herd of Swine*, nearly two thouſand in number, that ever before or after aſſembled in a field, *Swine*, I ſhould ſuppoſe, were very uſeleſs in that country, as it was forbidden to eat them; and there muſt have been a devil for every one, otherwiſe the whole *would not have been choaked in the ſea.*—Who in his ſenſes can ever believe this ſtory, according to the letter? To ſuppoſe that the Lord could think of deſtroying a man's property, or to give orders to ſo many devils to enter into dumb creatures, and then ſend them

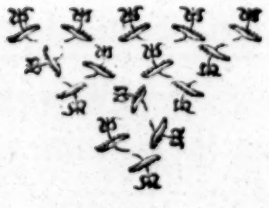
them all into the ſea, is, in my humble opinion, a ſpecies of wickedneſs. He, who was kind and full of love to all his creatures, and who taught a ſpirit of meekneſs, and charity, very different even from the moſt moral and ſublime philoſophers, that ever appeared before or after him, I ſay that divine Being, who took our nature upon him, and ſuffered for our iniquities, amply proved to us, that true religion ought to conſiſt in univerſal love and charity, not only to men, but even for every creature that breaths.

It is ſaid in one part of ancient Scripture—*And they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them.* This is nothing like, *love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them who deſpitefully uſe you, and perſecute you; that you may be the children of your Father who is in Heaven; for he maketh his ſun to riſe on the evil and on the good, and ſendeth his rain on the juſt, and on the unjuſt.*

It is ſaid in the ſenſe of the letter, *that the Lord hardened the heart of Pharoah, and then ſmote him and his people, with ſore plagues.*—I can compare this to nothing but to the inhuman conduct of *Nero*, who ordered a certain of his officers' eyes to be taken out, and then had him puniſhed for not ſeeing. What a ſtrange idea, man muſt have of the divine Being, ever to ſuppoſe that this is literally true? He never tempted, neither can he be tempted. He is as far from revenge, or temptation, and ever will continue ſo, as the eaſt is from the weſt. He, according to the beſt authority, is *love* in its greateſt putrity; *charity* in its utmoſt ſplendour, and univerſal *Goodneſs* without limitation!

When it is ſaid in ſcripture *that the Lord is angry with the wicked*, and *that he is revengeful*, and *caſts into Hell*, we are to underſtand, that it is man who is angry with God, and brings puniſhment on himſelf and caſts himſelf into Hell; for when it is ſaid, that the ſun riſes or ſets, it is only an apparent truth, becauſe the genuine truth is, that the earth revolves round it's own axes and cauſes

that appearance: Yet there is no impropriety in ſpeaking according to appearances; nay, it would be a manifeſt abſurdity, in the above inſtance, to ſpeak in common converſation according to the genuine truth; but it is alſo as great an abſurdity to think, or judge of things according to the mode of expreſſion. *The Moon encreaſes and decreaſes*, is not a real, but an apparent truth, and the Lord's ſaying, *that he would eſtabliſh his bow in the clouds, as a teſtimony, that the waters ſhould no more cover the face of earth*, does not literally ſignify ſuch thing, for the rain-bow is as natural as the cloud itſelf, and always has, and ever will appear when the ſun and clouds are in a certain poſition; though ignorant people many deem it a miracle; as they once condemned a poor mathematician as a forcerer!



SECTION V.

JOB ſays *that though worms deſtroy this body, yet in my fleſh ſhall I ſee God.*—Here again our tranſlators are wrong; for according to the true idiom of the Hebrew language, the paſſage ought to be engliſhed thus: *Though worms deſtroy this fleſh, yet in my body ſhall I ſee God.* Doubtleſs, Job here means his ſpiritual, and not his material body; for according to the Apoſtle Paul, and even our reaſon, *fleſh and blood cannot inherit the kingdom of God.*

THE meaning of the Greek word *anaſtaſis*, which we have tranſlated reſurrection, ſignifies alſo, and indeed more properly, a *reſuſcitation*, or a liberation of the ſoul from the body, which enables or fits it, to paſs from one world to another: For St. Paul tells us, *that there is a natural body, and*

there is a ſpiritual body; that we ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye: that is, when the lungs and the heart ceaſe their reſpiratory and contractile motions, and when the body is no longer able to perform its natural functions, correſponding to the thoughts and affections of the ſpirit, which are derived to it, from the ſpiritual world, *then ſhall we ſee as we are ſeen, and this mortal ſhall put on immortality!*

NEITHER *anaſtaſis* or *egerſis* means *reſurrection*, farther than the movement of an exiſting Body from one place to another:—It does not mean that a body interred ſhall be *reanimated*, and raiſed the very ſame body; for let man only reaſon with himſelf, and *ſuppoſe*, that one has loſt a leg in AMERICA, an arm at BELGRADE, or an ear in the PILLORY, and dies in DUBLIN, where are theſe component parts to aſſemble? At which of the places muſt his reſurrection be affected? I ſhould imagine at *Dublin!* as the greateſt part of the Body had been depoſited there, but who is to bring

bring the parts together? 'Tis true, the power of God is unlimited; but he has formed nature, and ſet reaſonable bounds to her laws, ſhe never can deviate from theſe rules, except ſhe loſes reaſon and order, which are undoubtedly her proper prerogatives: *Talents*, for which ſhe muſt be accountable!

I CANNOT believe that our Lord roſe in the very ſame body, in which he was crucified; but in a *ſpiritual body*, purified from the groſſneſs of matter: For we are told by St. John, *that he appeared in the midſt of them, when the doors were ſhut*, and that firmly ſo, they being afraid of the Jews: Now in a natural or material body, how could he do this?—It is true, as I ſaid before, the power of God has no limits, but as the Scriptures plainly declare, and as our reaſon confirms, ſo ſhould we believe. If Chriſt is in a material body, he muſt, according to the laws of order, exiſt on matter; he muſt eat and drink natural food; he muſt ſleep, and conſequently be ſubject to decay: But all this I deny, for he is now in Heaven, in a ſpiritual body,

body, a body not in the power of man to deſcribe, nor of ages to make old.—A body infinitely ſuperior to a natural body, one that may appear, converſe with men, and apparently eat and drink with them, and diſappear in a moment, even *when the doors are ſhut*; for as it is not material matter cannot confine it.

WHAT a ridiculous notion in man to ſuppoſe, that his material body ſhall riſe again! or to imagine that *fleſh* and *blood*, contrary to the laws of order, ſhall ever inherit the kingdom of God! St. Paul was ſo enraged at this belief, which had prevailed in his time, that he exclaimed, *O thou fool! that which thou ſoweth is not quickened, except it dies; and that which thou ſoweſt, thou ſoweſt not that body which ſhall be, but bear grain, perhaps wheat, or ſome other grain, but God giveth it a body, as it hath pleaſed him; and to every ſeed its own body.*—How ſhould the apoſtle Paul ſo diſtinctly mention a *ſpiritual body* and a *natural body*, and alſo affirm in the ſame chapter that *fleſh* and *blood* cannot inherit the kingdom of God, neither doth *corruption* inherit *incorruption*, if he knew that we ſhould riſe again in the ſame body? As

As we ſee through a material ſtructure, we only perceive material things, or things apparently clothed in matter; for when Thomas thruſt his hand into our bleſſed Lord's ſide, it could be nothing more, than the power given his hand and ſenſes to touch ſpirit, in order that he might believe. We now ſee as it were darkly through a glaſs, or a material eye, but when our human organs of ſight, or in other words, when our corporal ſight is extinguiſhed by the death of the body, and the ſpirit's eye is opened or ſet free, then ſhall we ſee ſpirit, and matter ſhall be no obſtacle in the way. We will appear in human form, and know one another; we will talk of things paſt as well as things to come, and ſpiritually poſſeſs every ſenſe we did before.

The three *Angels* that appeared to *Abraham* apparently waſhed their feet, and ate of what he placed before them; they converſed with him face to face, and he even conducted them to *Sodom*. Two of theſe *Angels* appeared to *Lot*, in an equally plain manner; and moſt certain it is, that one of them

was the *Angel of the Covenant*, THE LORD HIMSELF, who many years after aſſumed our nature; for it is declared in the firſt verſe of the eighteenth chapter of Geneſis, *that the Lord appeared to him in the plains of Mamre*; and in the ſequel of the chapter, this is proved from the converſation between them.—Now the Lord was not cloathed in a *material*, but *Spiritual*, body; therefore, his eating and drinking natural food was only an *apparent* truth; very different from a *genuine* or *real* truth.—The Lord loved *Abraham*; and to appearance and his conception, feaſted in his Tent, but no rational being can imagine that the Lord did really partake of what was before him: Neither did he eat fiſh or any other food, when he appeared in his ſpiritual body to his diſciples, though it ſeemed ſo to them.

LOCKE terms ſpirit a *non-entity*, and many others hold that it is like a bit of æther ſuſpended in the air, and all theſe fooliſh conjectures ariſe, becauſe they cannot explain what it is, and never will, while in the body; for how can a man locked up,

up, as it were in a machine, ſee or explain what paſſes in the ſtreets?—Why, it would be juſt as reaſonable for one to deny the contents of his own inſide, becauſe he cannot ſee them and live; as to deny that he has a ſoul, or that there is any ſuch thing as ſpirit, becauſe he cannot explain what it is.

THE Scriptures inform me, that I have an *immortal ſoul*; there is ſomething in my own breaſt convinces me of it; the nature and ſtructure of the machine I move in, and common reaſon confirm to me, that it is my ſoul that thinks, acts, and wills in me, and not my body; but neither can I, or any living tell what it is; and indeed, this is not to be wondered at, when we reflect, that nothing has ever yet been fully accounted for. We know that ſuch and ſuch things are, and when combined, will produce ſo and ſo, but none of us can tell why. We know there are alkalis, oils, and acids, but we cannot account why one ſubſtance ſhould differ from another. A cat is the emblem of ingratitude, a dog of gratitude, but why ſhould

theſe two animals ſo differ? It is only from natural habit; and it appears to me, that virtue and vice, in a great meaſure, have their riſe from an irregular ſtate of combination.—But more of this preſently.

SURELY, our tranſlators, commentators, and many of our *divinity-men*, who have the preſumption of terming themſelves *Doctors in divinity*, but are in reality only *inexperienced Surgeons*, who cut and mangle, rather than relieve and make ſound, have done more harm by their falſe and unjuſt comments and tranſlations of the *Scriptures*, than the whole world beſides.

IN the ſecond chapter of St. John, and the 4th verſe, they have given us a ſpecimen of their abilities, and put a very abrupt ſaying in the mouth of our Lord, viz. *Woman, what have I to do with thee.* This is juſt as like the original, as an egg is to an oyſter.—*Gunai*, ſignifies *mother*, as well as *woman*, and certainly the verb *to do* is not in the original; therefore, it ought to be engliſhed, *mother, what is that to thee or me*, that they have

no wine? As if he had ſaid, *we have not come here to drink.*

In the bleſſed Prayer we have alſo an abſurd tranſlation, *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* It ought, according to the idiom of the Greek tongue, and the tenſe of the verb, to have been rendered: *Forgive us, as we ought, or ſhould forgive thoſe, who treſpaſs againſt us.* Surely, if God does not more freely forgive us, than we forgive one another, few, if any of us, need expect mercy. We are in a ſtate of inſolvency: None of us can diſcharge a ſingle obligation to the Almighty Creditor.

I shall here tranſlate the prayer, and ſubmit my verſion of it to the learned; who ought to petition Parliament, for the ſanction of Royal Authority, to have a correct tranſlation of the Old and New Teſtaments; in which there are more errors and inaccuracies, owing to the ignorance of unlettered ſcribes and ignorant interpreters, than in any other book extant. Why not expunge pal-

pable contradictions and glaring abſurdities out of that bleſſed volume, which contains rules and maxims for man's conduct in this life, and eternal happineſs in the life, to come? 'Tis true, we read in the Apocalyps, *that if any one ſhall take away from the words of this prophecy, God ſhall take away his part out of the book of life.* But many things have been both added to, and taking from, the Bible, ſince St. John wrote the *Revelations.* I alſo affirm that the Bible was not then in it's preſent form, ſeveral diſtinct parts thereof being diſperſed in different places; and that St. John had only a reference to the book of his own Prophecy, which our clergy have never thought proper to expound; *doubtleſs, not for want of abilities!*

Our Father who art in the heavens, may thy name be hallowed; may thy kingdom come; and may thy will be done on the earth, as it is done in heaven; give us this day and every day our bread, and forgive us, as we ought (or ſhould) forgive thoſe, who treſpaſs againſt us. And let us not be led into temptation, but deliver us from the evil, Amen.

Our

Our creed is as falſely tranſlated as the prayer; for there it ſays, *that our Lord deſcended into hell*, which is quite contrary to his own aſſertion on the croſs; where he told the thief, *this day ſhalt thou be with me in Paradiſe*. If Chriſt went to hell, the thief muſt neceſſarily have gone with him; if ſo, the *doctors in divinity*, I ſhould ſuppoſe, can eaſily inform us, how he got back again; for he is moſt certainly now in heaven, according to our bleſſed Lord's promiſe to him.

Almost nine-tenths of all the books ever publiſhed on divinity, ought to have been burnt, and their aſhes thrown into the Thames, for fear of a *reſurrection*. Enthuſiaſm and ſuperſtition have urged men, not only to ſay improbabilities, but even falſehoods and abſurdities. Some tell us, that bad weather is the effect of ſin, and that the elements have been deranged becauſe of it. Theſe men, ſurely, never reflected, that it is bad weather which kills the inſects, and makes good weather agreeable; that light conveys a kind of horror in the word darkneſs; that it is virtue which maketh

vice

vice odious; and that without variety, there would be no harmony.

God created man upright and *ad libitum*, or a *free agent*, that he might be happy in acting from his own will; therefore, when we do good it is for ourſelves, and when we do evil, it ſhall be placed to our account alſo; for there is no ſuch thing as original ſin, for which we are accountable. The Lord cannot be the author of evil; but man creates his own evil, and his own ſorrows, as ſoon as he turns to wickedneſs, or falls in love with himſelf.

'Tis ſaid in the ſenſe of the letter, that eating a certain ſpecies of fruit was the firſt cauſe of man's diſobedience, and the doctrine handed down to us is, that the puniſhment annexed to his crime is entailed on his poſterity. I affirm that this belief is founded on ignorance and error: Our clergy cannot tell us, either the nature or qualities of this pernicious fruit. Was it an apple, or a pear, and where does it now grow? If God made it, he is certainly,

certainly, according to our reaſon, the author of evil; and according to the ſame reaſon, the author of injuſtice, in puniſhing the unborn for a crime, of which they could not, in any poſſible manner, have the ſmalleſt participation or knowledge.—I really think, that ſuch an erroneous opinion borders upon blaſphemy: God is holy, juſt and pure; he formed man a perfect creature, and as ſuch he might have continued; but his own ſchemes and follies are to this day, and I fear ever will be, working his ruin, and will keep him in bondage as a fallen creature. God and angels would rejoice, ſhould he turn from his errors; but while he is a *free agent*, he will ſin; becauſe he is gu ided by his own opinions and will.—Were God to deny him the freedom of his will, there would be no ſin in the world; but this is impoſſible, as man could not exiſt without free will; or if he did, the good done by him could not be attributed to him; as he was left no choice or will to act for himſelf.—Hence it may be concluded, that *man*, not God, planted the forbidden fruit, after he had formed it in his own imagination; he partook of it, and was driven from

happineſs,

happineſs, metaphorically the garden of bliſs; whither he may yet return, would he lay aſide his errors and his follies, and cloath himſelf with charity and benevolence to his fellow creatures, and gratitude to his maker.—Man is committing new crimes continually; which is certainly contrary to the will of God, as he, out of his goodneſs and mercy, raiſes up new virtues to overcome the evil. Then in the name of reaſon, how can God be thought the author of evil? Or how can man be ſo arrogantly wicked as to impute to his maker the crimes which he himſelf is daily committing?

Religion, though uniform in its eſſence, unchanging in its nature, and ſacred in its obligations, has, more than any other art or ſcience, been made to aſſume a diverſity of appearances; ſome more, and ſome leſs like it's real charracter; and ſome with not a ſingle feature of its moſt diſtinguiſhed excellence.—The caprice and folly of ſome, the weakneſs and wickedneſs of others, have made the m unjuſtly aſſume the name of that bleſſed *divinity*, which was intended by its author, to inſpire

inſpire the pureſt deſires, and promote the moſt holy purpoſes; but its nature has been groſſly perverted, and its laws moſt daringly trampled on; and that more ſo, by a ſet of men, who have the preſumption to term themſelves heavenly meſſengers, than by the laity, whom they pretend to inſtruct.—However, we have reaſon to believe, that the happy period is not a great diſtance, when the gloom of ſuperſtition, and the prejudices of infidelity will be diſperſed, and when the pretended votaries to the philoſophy of heaven, who have aſſumed religion and boaſted of its purity, under the cloak of hypocriſy, muſt flee before the breath of its mouth, and vaniſh at the glory of its riſing.

PERHAPS, at no one period in hiſtory, will England be found, to have been ſo prolific in ſo many different ſects, all bearing the Chriſtian name, and ſo little reſembling the Chriſtian character, as in the preſent age; and yet there ſeem to be many, who deſpiſe the bigotry and ſuperſtition of the church-man, and the ſtiffneſs and tenacity of the diſſenter; as likewiſe, the ravings of

enthuſiaſm and the nonſenſe and abſurdity of myſticiſm; but even ni theſe circumſtances, it is ſeldom poſſible for human diſcernment, to ſeparate ſincerity from error, and rightly to judge, between the baſeneſs of the heart and weakneſs of the head.

Ever ſince the Council of Nice, our churchmen have taught us to worſhip three Gods, which they have jumbled into the word *Trinity*, the meaning of which, no one can comprehend, no, not even themſelves. This is the moſt ridiculous notion that could have ever entered the minds of men. *It has perverted the whole church, ſo that nothing ſpiritual is leſt remaining in it. The Prieſt and the Prophet have erred through ſtrong drink, and they ſtumble in judgment.*

We laugh at the Heathens for having believed in a plurality of Gods, but ought to conſider very ſeriouſly, that we are guilty of the ſame thing ourſelves.—We forget the words of the Apoſtle, where he ſaith, there is one Body, and one Spirit, one Lord,

Lord, one Faith, &c. And ſure, there is but one God who hath all power in Heaven and Earth; a juſt God and Saviour, the Lord of Hoſts is thy name, the God of the whole earth; one Jehovah, and thy name one. The *Father* is in *Thee* and *Thou in him*; and whoſoever ſeeth *Thee*, ſeeth the *Father* alſo. Thus, *Jeſus Chriſt* is the God of Heaven and earth, and conſequently all holineſs proceeds from Him, and in him dwelleth the fullneſs of the Godhead bodily. He is Jehovah Lord, from Eternity Creator, in Time Redeemer, and to Eternity Regenerator, and of conſequence, Father, Son, and Holy Ghoſt in one. Father in his Divinity, as when he ſays, *I am the Way and the Life, no man can come unto the Father but by me:* Son in his humanity, *which*, we may learn from his ſaying, *not my will but thine be done:* Holy Ghoſt in his proceedings, *which*, we may be convinced of, by attentively peruſing ſeveral paſſages in Scripture: Such as, *I will ſend you the Comforter; except I go, he cannot come: And he breathed upon them, ſaying, Receive ye the Holy Ghoſt.* Though he is God and man, yet he is not two, but one Chriſt, one alto-

gether, by unity of perſon; for as the ſoul and body make one man, ſo God and man are one Chriſt, the wonderful Counſellor, the mighty God, the everlaſting Father, the Prince of peace, whoſe name is from everlaſting, and who was, as the Hebrew word ought to be rendered, *in the Father, before the foundations of the Heavens were laid.*

THERE is a *Trinity in Unity* in every thing; but from that it never can be inferred, that one thing is three things.—Man has a *Soul*, which is one, and may be termed *Father*, as being the principle by which he derives life.—He has a *body*, or humanity, by which he acts on matter, and may be termed *Son*, as proceeding in action from the Soul or father.—Man's actions or conduct in this life, as proceeding from the union of Soul and body, may be called his *Ghoſt* or Spirit. Man's thoughts are in his Soul always before they are in the body; he thinks firſt, and then acts; if his thoughts be good, ſo will his actions, and vice verſa, the good he does proceeds from a good ſpirit, and the evil from a bad one; nevertheleſs the ſoul and body

are

are ſo joined, and combined, that, from the conſtruction of our frame and its ſtate, our vices and virtues moſtly proceed.

I HAVE not the leaſt doubt, but thoſe who are unacquainted with the real meaning of the Scriptures and Metaphyſics, will ridicule what I have now advanced; but I would adviſe them, candidly to examine, and ſearch into the ſacred pages which teſtify of the Lord. They will there find but one God whom we ought to worſhip, and at whoſe name every knee ſhould bow; who is the Alpha and Omega, the Firſt and the Laſt, the Beginning and the End.

CHRIST, who is the image of the inviſible God, or of his own divinity, created all things in Heaven and earth, and by him, all things conſiſt; and where the word *Father* is mentioned in the Scriptures, it ſignifies the eſſence or divinity; or, if I may be allowed the expreſſion, the ſoul of Chriſt, which no man can deſcribe; and how can he, ſince he is not able to deſcribe his own ſoul? This eſſence or divinity, is ſometimes called the inviſible

inviſible Jehovah; for St. John tells us, that *In the beginning was the word wiſdom or root, and the word wiſdom or root was in God*, or rather, *God was the word or root, made fleſh and dwelt amongſt us.*—It aſtoniſhes me, that man hath ſo many different opinions about what is very plain, and eaſy to be underſtood; I mean Chriſt being God over all, and that they ſhould attempt to explain his eſſence or divinity, or what conſtitutes that eſſence who animates and reanimates all things. Whoever knows of a better God, may worſhip him, but certain it is, that there can be but one, and he is the Saviour and Judge.

THESE erroneous opinions have crept into the world, from the unconnected manner in which the clergy have preached to the people, and the egregious nonſenſical forms of prayers, creeds and confeſſions, which they have impoſed upon the vulgar in the early ages of Chriſtianity, and which ſtill, in moſt countries, retain their dominion over the minds of the ignorant.

THE

THE thinking part of the ancient Romans believed that there was but one Being, who made, preſerved, and ruled all things. When they conſidered him, as influencing the affairs of the world in different manners, they gave him as many different names; and hence came all the variety of nominal gods.—When he thundered they called him *Jupiter*; when he called the ſeas, *Neptune*; when he guided their councils, *Minerva*; when he gave them ſtrength in battle, *Mars*.

THIS was their firſt great diſtinction without a difference; but they afterwards carried it farther by uſing different repreſentations of theſe nominal gods, and at laſt ignorantly came to conſider them, as ſo many different perſons, and in different views.—Hence the plurality of gods amongſt the antients; and nearly in the ſame manner, the number amongſt the Chriſtians!

AND indeed we need not be much aſtoniſhed, at the numberleſs errors, incongruities and abſurdities we meet with in the Bible, and other ancient records, if

if we would only lay aſide enthuſiaſm and bigotry, and condeſcend to reflection. I am ſure, it cannot be proved, perhaps even ſuppoſed by men of letters, that the Alexandrian manuſcript was written, before the end of the fourth, or perhaps the beginning of the fifth century; nay, it is a query to me, whether either it, or the Vatican manuſcript were written before the eighth or ninth century, although we have ſome incredible accounts of them ſooner: They have both undergone material alterations by later hands, and do not agree, and certainly they are very imperfect, and have different readings.

The Cambridge manuſcript, which Beza found in the Monaſtry of Irenœus, at Lyons, is much torne and mutilated, and many leaves have been wanting, which have ſince been ſupplied by a later ſcribe. It is interpolated, and corrupted, and very probably was corrected, or formed upon a corrupt, and faulty copy of the Latin vulgate, with which it ſo nearly agrees.—The Clermont manuſcript, which, I ſuppoſe, has been written by

ſome

ſome very cunning perſon, has various and ungrammatical readings, and is only an incorrect copy of St. Paul's epiſtles, and doubtleſs, was written at a much later date, than has been yet aſſigned to it.

THAT we have loſt, not only the firſt, but probably the beſt libraries in the world, cannot be doubted. In the deſtruction of the Alexandrian library, by the Saracens, the wars of Julius Cæſar, &c. upwards of ſix hundred and ſeventy thouſand volumes, according to the teſtimony of the beſt hiſtorians, were conſumed: And many of the *Proverbs* of *Solomon*, the *theſis* of Æſculapius, &c. &c. have never come to our hands, and, in my opinion, never will. Neither do we at this period, know the ſignification, or different meanings of words uſed by the ancients; and how can we? ſince we have neither dictionary, or Lexicon, for either the Hebrew, Greek or Latin languages, above three hundred and eighty years old. Even the moſt ancient Hebrew grammar which we know of, and perhaps the firſt which ever appeared, that deſerves the name of a

Grammar, is that of Chiug; and certain it is, that before the Greek Grammar of Gaza, nothing was ever publiſhed on that Language, which even can be called a grammar.

ALL theſe I have mentioned are very imperfect, and aſſign different terms, tranſlations, variations and tenſes to authors. Nay, about ſixty or ſeventy years ago, ſeveral words in our own language had very different meanings put upon them.—For inſtance, the word *villain*, now a moſt opprobrious term, ſignified originally no more than a *villager*. The words *ſwindler*, *manmidwife*, *&c.* were not known in our language a century ago; and if they ſtill continued unknown, it would be well for ſociety, and no one can ſay that *mahogany*, now ſo much eſteemed amongſt our domeſtic fair, is in Johnſon's dictionary! Nay, many hundred examples could be adduced to prove, that the terms of various languages, are daily changing their original ſignifications; and that different people form different ideas with reſpect to the meaning of words.

How

How is it poſſible then, that either the Bible or any other ancient production, could have come to our hands in its pure original ſtate? If the different manuſcripts and tranſlations, do not agree, *as moſt certainly they do not*, ſome of them muſt be wrong; and how can it be otherwiſe? Except we can prove, that all the *Scribes* were inſpired, as well as the Prophets and Apoſtles, and not liable to error in tranſcribing.

Both ſacred and profane authors have ſuffered greatly from the ignorance and negligence of the Scribes; and that few things have come to our hands as the ancients underſtood them, is very clear; for even the meaning of the Heathen Mythology, or the hieroglyphics of the Heathen deities, are loſt long ago, or at leaſt they muſt not be taken in the ſenſe of the letter.

Surely, both religion and phyſic, were for many ages orally traditional; every father delivering down to his family, what he himſelf

had in like manner received concerning the works of his Maker.—Man's vices, and conſequently his diſeaſes were few, and very eaſily cured, by reaſon of rural exerciſe, and univerſal temperance.

I SUPPOSE man is not ſo childiſh as to believe that *Acheron*, the ſon of Titan and Terra, was turned into a river; that *Achilles*, by being bathed or dipped frequently in the river Styx, became invulnerable; or that manly *Acteon* was changed into a ſtag or deer, for looking at a fine lady unrobed.

I COULD wiſh to know, what ſalary that great maſtiff-cur *Cerberus*, with his three heads, received from his friends for guarding the gates of Hell; or where *Jupiter's brains* were, when *Minerva* ſprung out of his head?—It appears to me, and indeed to my learned and worthy friend, Doctor De La Lande, of the Royal College of Paris, when I laſt converſed with him, that the Hercules of the *Heathens* was nothing but the Samſon of the *Jews*; that *Mercury*, ſtyled the meſſenger

meſſenger of the Gods, was only *Argentum Vivum*, or Quick-ſilver; he is ſaid to have preſided over eloquence, ſprightlineſs, and activity; and whoever will freely uſe him, may depend on the word of a phyſician, that he will very ſoon lay all theſe powers low in them!

One of the daughters of *Jupiter* and *Neceſſity*, is ſaid to have carried a *pair of ſcales* in one hand, and a *whip* in the other: That enthuſiaſts and bigots, want the former to weigh their opinions, with reaſon and common-ſenſe, there remains little doubt; and whether a taſte of the latter, I mean the *whip*, would not now and then be of ſervice to them, I will not take upon me at preſent to ſay.

Claudia, a veſtal virgin, is ſaid to have brought a *cone* into port, that a million of men could not move, in proof of her virginity.—Sphynx, that lovely girl, with the face of a virgin, the wings of a bird, the body of a dog, and the paws of a lion, would have been a ſtrange treat for many of our modern

modern gallants, tho' ſhe had her admirers among the newmarket-jockies of that day.—Unfortunate Nyctimene was changed into an owl by the conſiderate Goddeſs Minerva for a lapſe of chaſtity.—We alſo read of one of the wiſe Sybils (a Lady Huntingdon of theſe times) who was caught communing in the fleſh with her John Weſtly; and many other ſuch ſtories which had their meanings in thoſe days, but of which we are ignorant at this period.

And yet, the methodiſts of our day, who are as credulouſly ignorant, and as cunningly hipocritical, as their brethren of Lord Jupiter's time would have believed, as divine facts, the whole ſyſtem of the heathen mythology, had it been in the *Bible*; but moſt certainly no other book has ſufficient conſequence, in *their opinion*, to make even the moſt illiterate to credit ſuch ſtories.

SECTION VI.

THAT moſt of our vices and virtues proceed from the blood, and other humours, there remains not the leaſt doubt with me. When the fluids are in a perfect ſtate, evil paſſions muſt keep at an awful diſtance; and we can never be afflicted with diſorders while theſe are pure, becauſe no diſeaſe can make its appearance in the human ſyſtem, while the fluids remain uncorrupted. To what difficulties is the purity of our blood expoſed! Compounded even of diſcording principles, flowing in confined channels, and liable to ſo many tyrants! Is it to be wondered at, to ſee ſo much folly practiſed amongſt the children of men, who take no pains to keep their blood in a pure ſtate! Temperance and ſobriety are the two guardian angels that were intended by God to watch over our bodies; but, alas! we have diſcarded theſe,

as

as alſo love and charity, which were intended to watch over our ſouls, and conſequently we have fallen from his protection!

ARISTOTLE very juſtly, as a Phyſician and Philoſopher, obſerved, that there are ſix vices, or more properly follies, incident to old men, from the coldneſs of age:—The firſt, that they are generally *cowards*, becauſe their blood is little and congealed; however, this would not have been the caſe had proper attention been paid to it in youth.—The ſecond, that they are *covetous*, which ariſes from choler, phlegm, and melancholy.—Thirdly, they are *ſuſpicious*, or as the Greek word ought to be tranſlated, *ill-thinking*, which is certainly a vice, and proceeds from the corrupted ſtate in which the ſoul, as being the principal from which man underſtands, ſees the ſtate of the humours.---Fourthly, they are *diffident* and of ſmall hopes, never promiſing themſelves ſucceſs in their affairs; and of two or three deſigns they may have, they always fall upon the worſt,

worſt, and upon that lay out all their application, becauſe they cannot ſee, or rather their underſtanding, as judging of the matter which encloſes it, can have but a faint idea of a more perfect ſtructure. Fifthly, they are ſhameleſs, becauſe baſhfulneſs and bluſhing are full of blood, of which old men have ſo little, and cannot afford a bluſh.--- Sixthly, they are very *incredulous*, thinking that the truth is ſeldom told them, becauſe their memories are ſo freſh of the juggling and deceits they have met with in this world during the paſt courſe of their lives.---Young children, or thoſe full of good blood, have virtues quite contrary to theſe vices; they are fearleſs, frank, not diſtruſtful in the leaſt, always full of hopes, baſhful, eaſily perſuaded, and impoſed upon.

We might likewiſe ſhew in the difference of ſex, what virtues and vices man has, and woman alſo, as well by reaſon of humours, blood, choler, phlegm, and melancholy; as from the diverſity of climates and particular countries. In one province the men are valiant, in another cowards;

in this deliberate, in that raſh; in one lovers of truth, in another liars. And if we run through all the variety of meats and drinks, we will find, that ſome feed this virtue and ſtarve that vice; and others, on the contrary, nouriſh ſuch a vice, and depreſs ſuch a virtue; but in ſuch a manner, as the man, nevertheleſs, ſtill remains free to chooſe as he pleaſes; according to that ſaying, *He hath ſet fire and water before thee, ſtretch out thy hand, unto which thou wilt:* for there is no conſtitution can do more than incite the man, without forcing him, if he loſes not his reaſon; and it is to be obſerved, that in ſtudying and contemplating things, man acquires another temperament, beſides what naturally belongs to the conſtitution of his body.--- The imagination is always free to frame what it pleaſes, if the fluids are pure, and by the operations of this faculty, Hippocrates and Galen juſtly ſay, that the vital ſpirits and the blood of the arteries are always ſet on work and in motion. She diſpatches them where it ſeems good to her, and the parts to which the natural heat flies, become thereby more effectual to perform their functions,

and

and other parts weaker; for let any one be put to the bluſh at an offence taken, the natural heat ſtraight mounts up, all the blood flying to the heart, to fortify the iraſcible faculty, and to depreſs the rational. But if we proceed to conſider, that our heavenly Father enjoins us to forgive injuries, and to do good to our enemies, and reflect a while upon the recompenſe attending it, all the natural heat and blood ſtraight riſes up to the face, to ſtrengthen the rational, and debilitate the iraſcible faculty; and ſo it being at our choice, with the imagination, to fortify what faculty we pleaſe, we are juſtly rewarded when we ſtrengthen the rational faculty, and diſable the iraſcible; and as fairly puniſhed when we riſe the iraſcible faculty, and depreſs the rational. It is certain that man may exerciſe all the acts of virtue, without having that advantageous conſtitution of body required, although not without great pain and difficulty, acts of prudence excepted; for if the man be by nature imprudent, none but God can cure it. The world, who ſeldom judge aright of things, may indeed blame the unfortunate wretch for numberleſs follies;

but ſurely, they can never preſcribe any thing to prevent them, nor could they deſtroy them in themſelves.

We muſt never expect to graft *virtue* in the mind, till we have given over hankering after, even the ſmalleſt vices. It ſignifies little to have the *body* in the wilderneſs, and the *mind* in Egypt! So it ſignifies as little, to ſtrive to correct, and properly to ſubdue our paſſions, without cleanſing, and purifying the blood.

Innocence, health, and content, are allowed to be the principal ſupports of human happineſs; but the contrary conditions are of human miſery. The ſatisfied and contented mind overflows and refreſhes all around it. There is ſomething of ſo generous and communicative a diſpoſition therein, that whoever poſſeſſes it, ſeems to think it an abſolute debt he owes to others, to let them into a participation of his happineſs; and on the contrary, that he has a claim, if occaſion be, to call on others to partake of his ſorrows: And thus far,

far, man reſembles his God, which he might always do, by keeping his conſtitution in order. I alſo venture to advance, that if there was no evil in the world, there would be no diſorder; and where there is moſt evil practiced, diſeaſes are moſt frequent, and ſometimes bid defiance to every medicinal preparation, of which we as yet know.

MAN is compounded of ſoul, as well as of body; and ſo joined that they frequently ſtruggle, and occaſionally conquer each other. Whatever be the mode of communication between theſe differing parts, or which ever firſt proves a traitor to the other, by ſtubborn rebellion, inſtead of friendly intercourſe, the *man* is ſure to ſuffer; inſtances of this, are the produce of ever hour. The perceptions of the mind are at ſometimes preternaturally ſuſpended, and at others as painfully acute. Sometimes the ſoul is overwhelmed with grief, and at other times ſhe ſits patiently ſmiling at it.—When the blood and other fluids, do not run regularly through the frame, to the

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ſupport and nouriſhment of the ſolids, the ſpirit, as it were, frowns, and becomes diſſatisfied with matter:—

WHAT is very extraordinary, I have obſerved, that the external parts of man's body correſpond to the interior qualities and paſſions of his mind; and by the ſtudy of anatomy, and a knowledge of the nature of diſeaſes, I can tell, of what diſorder a perſon will die, accidents excepted; but no mortal can tell the time.—Certain it is, that a man with a *big foot* is generally opinionated.—*A hairy man* is much inclined to venery; and his offspring are generally weak, and his lady dies of a conſumption, or in child-bed.—The features and the parts of generation correſpond.—The eye and the brow are the Index of the mind; and were originally more ſo than at preſent; becauſe there were leſs duplicity and hypocriſy; and more ſimplicity.

LAVATER has written a very curious work on phyſiognomy; and had he been as a good a phyſician as phyſiognomiſt, his production would have been

been very intereſting; but as he knew little or nothing of phyſic, and conſequently could not aſſign reaſons for his aſſertions, his work abounds with error; for which I am ſorry, as a production of that kind is very much wanted.—However, leaſt I ſhould give umbrage to any, I ſhall at preſent wave the ſubject.

ALL the miſchiefs which we ſee in the world, and which diſturb ſociety, ariſe from *ignorance*, *ſuperſtition*, and an *improper government* of our *paſſions*. The two firſt mentioned evils, make us think wrong of God, and his religion, from which we ought to learn, that error in judgment deſerves not expulſion from him, if the intention be good. The latter, I mean the *paſſions*, though an uſeful part of our nature, too frequently overcome our reaſon, and conſequently involve us in numberleſs miſeries.

THAT God hath endued us with paſſions, no one can deny; but certainly he never intended, that they ſhould ſerve to a bad purpoſe, or to none at all;

all; becauſe he hath ſo made and placed us here, that the preſent welfare depends on the things about us; whereas if we had no paſſions, if we were not at all moved or affected with theſe things, *particularly the ladies*, we ſhould be quite indifferent about them, and ridicule the Deity for creating them: But though we are endued with paſſions, we ought to remember; that a ſuperior faculty, *reaſon*, was made to keep them in proper ſubjection. This is the talent for which we muſt be accountable, as it was freely given us for our improvement, in every department of life.

Our irregularities and follies bring a flood of miſery and diſeaſes upon us; and indeed, few of us are ſaved in the *ark!*

Our young men have hardly a tooth left in their *jaws*, and our old men can ſcarcely boaſt even of the *jaw-bone* itſelf, though many of our *petits maitres* can ſwagger away with a full ſet, put in, perhaps, no longer than yeſterday! Our *grandees*, who, very probably will be changed into *little-dees* in the

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next world, convert the night into day, and the day into night, and apparently would much rather be bleſſed with a trembling hand, and a gouty leg, than plagued with an empty bottle! Thoſe who pretend not to be *children*, but *fathers* in God, deſtroy thouſands a year for a ſermon, about the length of my thumb, while poor Monſieur le Curé, who daily miniſters at the altar, hath ſcarce a ſhilling to pay his debts, or to procure a morſel of bread for himſelf or family! But what is ſtill more grievous, our laws declare, that this is the very religion which Chriſt and his Apoſtles taught!

Our *brewers*, our *bakers*, our *quack noſtrums*, and a ſet of *men*, who pretend to have arrived at a competent knowledge in phyſic, only from walking an hoſpital two or three months; or from running through the town with *ipecacuhana*, *jallap*, and *gallipots*, ſend us to the grave in multitudes; and we compoſedly ſay, *the will of the Lord be done*, when we ought to add, *the will of ſuch men be not done*.—Our *trading juſtices*, our *pettifoggers*, and our *affidavit-men*, are the locuſts which conſume

our property, and deſtroy our peace. We have been *King-ridden*, and *Prieſt-ridden*; but what is much worſe than either, we are at this *enlightened* age, as it is termed, *Law-ridden*, by a ſet of as *Honeſt Fellows* as ever graced Civil ſociety. They *ſerve* us with, *nevertheleſs*, *notwithſtanding*, *howbeit*, *ſaid* and *aforeſaid*, *thoſe* and *that*, *demiſed*, *ſet* and *let*, *Plaintiff* and *appellant*, *defendant* and *reſpondent*, and ſuch other jargon, by way of breakfaſt; next come, by way of dinner, A *writ of error*, *Judgement by default*, a *non proceſs*, a *latitat*, a *habeas*, a *bail bond*, a *ſubpœna*, a *cognovit*, and ſuch other comfortable diſhes; and to conclude the day, an elegant ſupper is prepared of *Verdicts*, *non-ſuits*, *bills of coſts*, *the hallowed touch of a Bum-bailiff*, a *Spunging-houſe*, or *priſon*; and ſuch is the boaſted liberty of *England!* the land of freedom!

But to be more ſerious, let me aſk the firſt lawyer in this kingdom, whether he can truly ſay he perfectly underſtands our laws, nay, whether he has read them; for I'm ſure, it would require the ſpace of a whole century, added to an extraordinary

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nary memory and ſound underſtanding, to read and properly comprehend one half of the law-books, which our peers, commons, &c. have cauſed to be uſhered into the world. If the laws are made for the good and obſervance of the ſubject, why are they not brought within the compaſs of common underſtanding; and given to him to guide him in his moral conduct? For, how can a man, in juſtice, be held amenable to laws, fabricated by men, with whom he has no intercourſe, and from whom he conſequently cannot receive any information? And why ought he to be puniſhed for the violation of a law, with which he was never made previouſly acquainted? 'Tis true, there are certain plain rules laid down for man's conduct in his walks through life; and theſe he may learn by reading his catechiſm: We will there find that the Decalogue comprizes the duty we owe to God and ourſelves; and I will venture to affirm that a few comments, *if neceſſary*, on each command, would be quite ſufficient for the regulation of the reciprocal duties we are bound to obſerve in our intercourſe with each other.—The ſtudy of *law* cannot be

deemed a *Science*; as it really ſhould be no more than *equity founded on reaſon*; and when it deviates from that, it becomes *quibbling chicanery*. All the laws neceſſary for the regulation of ſociety, may be comprized in a volume of leſs ſize than the Critic Philoſopher; and this I intend clearly to prove at a future period. But I ſuppoſe, as we have too much *Law*, and very little *Goſpel*, becauſe the generality of us like that which is moſt like ourſelves, both clergy and lawyers will unite in reprobating any writer, who may *diminiſh* the emoluments of the *One*, or *invade* the province of the *other*.—The lawyers are ſure to have their own, and ours alſo if they can; and the clergy will have their tythes: nay, 'tis a query to me, whether phyſic, law and divinity are not all three, more concerned for property than any thing elſe.—The Parſon's pretext is the *ſoul*: conſequently he ranks firſt: but he knows juſt as much about the *ſoul*, as thoſe he has in care.---The phyſician takes charge of the body and life; and therefore fills the next chair to the Parſon, tho', in reality, he far exceeds him in uſefulneſs, as may be learned from an anſwer to this ſimple queſtion: whether is

a Biſhop,

a Biſhop, who preaches once a year, and ſpends thouſands, or a Phyſician who relieves a ſuffering part of humanity, the more uſeful member of ſociety?---The lawyer brings up the rear, and takes the third ſeat in the *ſynagogue*, for his particular attention to the *property*, which he his ſaid to protect; and really does, juſt as the lyon in the fable, under one pretext or other, he garbles the whole to himſelf; or like the man, who ſpoke and publiſhed high treaſon, and, at the end of his book, ſaid, *God ſave the king*.

Boccacio obſerved, that nobody ſwerved more from the law than Lawyers; that none obſerved a regular courſe of diet ſo little as Phyſicians; and that none fear a remorſe of conſcience leſs than churchmen.

SECTION VII.

IN our arguments and debates we are erroneouſly miſtaken, and yet we will not believe it. What can our arguments and diſputes tend to, when we never fix a datum or given point? We may argue for years and not agree, and we may expreſs one another's ideas in different words, but without having the ſame ſtandard, the whole muſt end in diſcord.---There muſt be a certain ſettled point, to fix a data, for us to go by, even in our moſt trivial debates, otherwiſe our arguments and diſputes will produce nothing but ſtrife and contention; and *truth*, at which we all apparently aim, will be buried under ſophiſm, falſe logic, and error.

WE ſurely do not believe the one-third of what we profeſs, otherwiſe how could we be guilty of

of the follies we are daily exclaiming againſt? How could we, and that with the greateſt deliberation, commit crimes, which, if done by a brother or ſiſter, we would rejoice at *their* juſt puniſhment for the offence?——We certainly profeſs too much and believe too little, but perform ſtill leſs; which, when added together, the produce is nothing but a ſpecies of the vileſt hypocriſy. We make a great noiſe about religion and morality, but do not our works prove, that we are only mere pretenders to them? How many ſchemes are we continually laying to injure one another, and what pains do we take, to add to, or magnify every evil report, raiſed againſt our fellow-travellers! How ſcornful and haughty we are, to thoſe whom we know cannot do without our help, and how unmerciful to thoſe who want our charity!

We judge wrong of things, for we ſeldom or never look to merit in a mean dreſs; on the contrary, we meet a man's abilities by the goodneſs of his *coat*; for we often, and indeed almoſt always,

always, ſee a ſilly maccaroni, who ſpends one-half of his time in filling his hair full of powder and pomatum, and the other in mere trifles, or knocking the billiard balls about, preferred to an uſeful member of ſociety, who earns his bread by the ſweat of his brow.—*A French rope-dancer* is more eſteemed amongſt us, than an artiſt; and a fellow with a ſplendid equipage, and a good ſhare of aſſurance, is in high eſteem; while a ſenſible, learned, and ſober man, is often at a loſs how to paſs through the world.

Man's education, according to the preſent mode, does not conduce to make him good or wiſe, but only what he calls *learned*. It does not teach him either virtue, prudence, or humanity to his fellow-creatures.---On the contrary, it inſtills the vaineſt humours of antiquity into his fancy; for a book which ſpeaks good Greek or Latin, is preferred to one, which contains maxims to rectify the judgment.

But the error in our judgment cannot be exemplified more than in boaſting of our anceſtors,

yet

yet do not conſider, that in ſo doing, we openly confeſs, that we have no virtue of our own. Surely, no other perſon hath lived for our honour, nor ought that to be reputed ours, which was long before we had a being: For what advantage can it be to a blind-man, that his parents had good eyes? Does he ſee one whit the better?

We ſpend more in pomp, parade and bagatelle, than might relieve the miſerable part of our own ſpecies. Would it not have been a more acceptable ſacrifice in the ſight of God, to have clothed the naked, fed the hungry, and liberated the priſoner *on the 24th of April*, 1789, than to have burned ſo many candles, and conſumed ſo much oil, by way of rejoicing, that our chief magiſtrate had got the better of a nervous fever?—We open our hands liberally to the ſupport and maintenance of foreign rope-dancers, mimics, jugglers, &c. &c. &c. and we have in conſequence thereof, the *honor* of executing, tranſporting and confining to the dungeon, thouſands of our own ſubjects.—We ſeem bewitched with a love of ſhow

and trifles, and every thing with us is a mere outſide ſhadow, which has put all the world into maſquerade.---Vanity is the baſeſt ſpecies of pride metamorphoſed, and is the ſpring of our vices, I was going to ſay of our virtues alſo.—We often go to church to pleaſe her, we walk in the public ſtreets, buy and ſell, viſit, and frequently *marry* out of vanity. *Silks*, *laces*, *impudence* and *vanity*, have jumbled us all together, and put me in mind of Reubens' picture of the laſt judgment.

Most of our ladies cannot now-a-days, be ſatiſfied without a *French gentleman of the comb* to decorate the *head*, and ſome *African prince* to bear up the *train*; while Britiſh ſubjects, who ought to fill theſe menial ſtations, are in a manner *forced* to become footpads or pickpockets, to prolong a wretched exiſtence.

The world ſeems to be in a burning fever; ſome buy and feed kennels of hounds that are in the end to reduce them to a morſel of bread: others run mad after hunting-horſes, and putting the monarch

of

of the dunghill to torture.---Many puffed up with pride, would wiſh to govern thouſands, and yet do not properly know, how to govern themſelves. Some burn with love, take wives to drive away incontinence, but ſoon prove irreconcilable in their hatred to them; others languiſh with deſire to have children, whom they often, by an ill-timed education bring to ruin, or when grown up, have themſelves turned out of doors by them. What are all theſe unprofitable and tranſient cares and affections, but inconteſtable marks of conſummate folly? Nor do mankind ſtop here; for having, as it appears, no greater enemy than quiet, they wage war againſt one another: They account it an honor to box and butcher each other, and often to turn their ſwords againſt the breaſts of the innocent. They depoſe their kings, and advance others, perhaps much worſe: Thus, they go on wickedly, ſearching into every place, that may adminiſter matter to the ſupport of all their crimes.

I CAN compare the world at preſent, to nothing but a receptacle of iniquity, where an honeſt, unſuſpecting man, is every day in danger of falling a ſacrifice to craft: Where innocence is expoſed to continual temptation, and where virtue is eternally perſecuted by malice and ſlander; and where every thing is ruled by caprice and corruption, while real merit is very often diſcouraged, and frequently deſpiſed.—In fine, to ſpeak properly, it is nothing but a great Bedlam, where every man's life, candidly ſcrutinized into, is but a ridiculous comedy, which ſerves to make ſport for all the reſt.

HAD *reaſon*, the handmaid of the Moſt High, been always obeyed, mankind would not have been in this ſituation; there would have been no ſtruggles for dominion, or brutal power; neither ſhould appetite ever have claimed ſuch a predominance. Our pride and follies would have been lying in oblivion, and the rich would not have wiſhed to bear ſway over the poor, which is the cuſtom of this world, but ſurely, not the injunction of nature.

It is evident that there is a ſomething within .. acting as Juſtice's vice-gerent, that is continually warning us of the impropriety of our general conduct, and fills us with a dread of an *hereafter*. If people were not afraid to die, the phyſician would not have been ſo often conſulted, nor the prieſt ſo wiſtfully attended to; and I much fear, that three-fifths of all our religion and morality, proceed ſolely, from the terror of our laws and a fear of the devil, and not from an unfeigned and ſincere reſpect to the Great One. Few of us, I am ſuſpicious, are either religious or moral, from duty only. *Intereſt*, and a regard to an hereafter reputation, I am afraid, are too frequently our motives for our rigid pretenſions.

Alas! we delight in human ſacrifice, and, like Moloch, love to feed on the fleſh of the poor, and to drink the tear of the afflicted. We double the weight of poverty by ſcorn and laughter, and throw the poiſon of contempt, into the cup of diſtreſs to imbitter the draught.

The glaſs of ridicule reflects things, not only darkly, but falſely; for we ought not to forget, that the pureſt metal, by the mixture of a baſe alloy, will ſeem changed to the meaneſt: ſo will ridicule cloath prudence in the garb of avarice, call courage raſhneſs, and brand good-nature with the name of *prodigality*. It will laugh at the compaſſionate for their weakneſs, the ſerious for their preciſeneſs, and the pious for their hypocriſy.

Socrates fell a ſacrifice to pernicious ridicule; it firſt miſrepreſented, and afterwards deſtroyed him. The deluded multitude condemned him, not for what he was, but for what he appeared to be. So the mob have the ſame wrong ideas in judging of things to this day; for when a man is taken up on ſuſpicion, or when the moſt innocent perſon hath his character traduced amongſt us, our malignancy, our wicked cenſures, and our uncharitable conjectures, preſs as heavily upon him, and injure him as much, and often more, than if he had been really guilty. We do not conſider that this may be our own caſe the next day,

day, and that many thouſands have ſuffered innocently, ſince poor Joſeph had the misfortune to forget his great coat in the hands of a gallant woman.—No, we are ſo prone to believe ill of our fellow-creatures, that when any thing good is ſaid of them, many of us ſhake the *head*, and turn their virtues into deriſion, or at leaſt remain neuter on the ſubject or report, which we would by no means have done, had it been a bad one.

I HOPE my readers will excuſe a ſhort digreſſion which will ſerve to elucidate the above.—A gentleman, by birth, education, and profeſſion, had the misfortune to marry into a vulgar and low family; who a ſhort time after his marriage, not only broke their promiſe to him, but alſo robbed his houſe of conſiderable property; in conſequence of which he had them arreſted; but from their plauſible ſtory in their own defence, a vagabond ſet of oyſter-dredgers, butchers, ſmugglers, &c. fell upon him, and, had it not been for the interference of one gentleman, and indeed the only one in the place, they would have added murder

to

to houſe-robbery.—The gentleman thinks his own feelings would ſuffer by commencing a proſecution of a capital tendency againſt them; and, from his *apparent ſupineneſs* on the occaſion, which proceeds from the tendereſt and beſt motives, he receives from an undiſcerning public, but obloquy and ſlander.

Most certain it is, that we are not only ignorant of our own happineſs, but alſo of numberleſs things which we think we know. Is it not aſtoniſhing, that man can be ſo ſelf-conceited, as to ſuppoſe, that he can explain things, which were hardly intelligible many centuries ago; when he cannot even decipher one-half of the ſigns, names, and characters, which different countries uſed from the year 1600 to the year 1790.

It is ſaid, *that a flood of waters covered the face of the earth*, and deſtroyed every living creature, except a couple of each ſpecies, which were preſerved in *Noah's veſſel*.—Now, I wiſh to aſk any man of ſenſe, how a globe, ſupported by attraction,

attraction, or ſuſpended in air, could ever be immerged in water? The more water one pours on a globe, the higher it will riſe, except it be one of the mineral or metallic kingdom.—But why ſhould we reaſon thus? Since moſt aſſuredly, *waters* in the ſcripture language, ſignify affliction or ſorrow, and not literally the fluid, *water*.—*Out of the deep waters, have I cried unto thee, O Lord!* Surely, David had not been ſwimming, and for want of ſtrength and ſkill, pitched at the bottom, when he uttered this exclamation: No, he was only in a ſtate of ſorrow or affliction.

THE fine white *horſe*, mentioned in the book of Revelations, does not literally ſignify *a horſe*, but *judgment* or *underſtanding*. And have not we many modes of expreſſion, even at this day amongſt us, which, according to the ſenſe of the letter, will read mere nonſenſe?—*He is too far North, He is too much for him, &c. &c.* Neither of theſe proverbial ſayings, literally ſignifies what it really means. For the firſt does not imply, that whoever is born farther North than you, is capable of im-

poſing upon you; ſince moſt certainly, *the further South, the more rogues, becauſe there is moſt to ſteal! He is too much for him,* does not at all imply that one gentleman is bigger in perſon, than the other; but better ſkilled in ſome kind of fineſſe. Repreſentatives of realities, are very different from realities themſelves. Black uſed as mourning, repreſents by its colour, that the heart of him or her who wears it, ought to be ſad; whereas every one knows, that more than one-half of thoſe in black are very merry. The ſign of the *ſhears* ſignified ſome time or other, that either a tailor, ſhear-maker, or ſome body much concerned in ſhears kept the houſe or built it; but at preſent this is not always applicable to him who keeps the *ſign of the ſhears.*—The Bull and Mouth Inn, London, did not take its name from a *Bull* and a *Mouth*, but has a reference to ſomething very different. In ſhort, many hundred inſtances could I bring to prove, that men change many of their ideas, opinions, modes of expreſſion, &c. in every twenty or thirty years; and even this is not to be wondered at, if we conſider a-right that every man thinks as he conceives

conceives things to be, and ſeldom as they really are—to prove it by a few *examples*.

Is it a piece of *parchment*, with a few ounces of *ſealing-wax* ſtuck to the end of it; or a few yards of ribbon thrown a-croſs the ſhoulders, or placed on the ſide of one's hat, that can make a perſon noble or virtuous? Can ſuch foppiſh inſtitutions, add to the peace or happineſs of ſociety? Surely no, though many think it, and would greatly rejoice to have a title as long as my arm. Let us only have *patience*, and we ſhall all be *Dukes*, *Lords*, or *Baronets*, in a few years hence; or at leaſt we ſhall have ſuch an amazing quantity of *noble-blood* in us, that the phyſicians will be baffled to find out the ſtate of it! *O Britons what a glorious day, when we ſhall all be noble!*

Alas! there is very little *truth* or *good-ſenſe* in the world; and even that little is difficult to come at; and very ſeldom credited, as none living dare ſpeak it, becauſe falſehood has gained the victory.

THE inquiſitive curioſity of man, by tempting him to diſcover the cauſes of effects, often involves him in a Labyrinth of thoughts from which he cannot, but with great difficulty extricate himſelf. It is this propenſity which animates him in a vain attempt, of explaining all the phenomena and events that happen, both in the natural and moral world.—And that this propenſity leads man to form wrong opinions, upon various ſubjects, is a melancholy truth. For inſtance, the doctrine of *predeſtination*, as it is by numbers believed, has a very dangerous tendency; for, if we ſhould allow *abſolute predeſtination*, it muſt preclude the idea of a particular providence; becauſe, if all the events of futurity are unalterably fixed, and this chain of things cannot, by any means, be broken, the interpoſition of any ſuperior being is not only unneceſſary, but of no effect. This then deſtroys the dependence of the creature upon the creator. —If the doctrine of predeſtination be true, mankind are already judged, and their deſtiny irrevocably fixed.

We often ridicule what is moſt uſeful, becauſe we do not give ourſelves the trouble to diſtinguiſh, between what really tends to our happineſs, and that which leads us into error.

A man who teaches a child to read, write, &c. is a more uſeful member of ſociety, than a Parſon, who uſhers the moſt elaborate diſcourſe from a pulpit; becauſe it is impoſſible for us to underſtand, except we have been previouſly taught: Nevertheleſs, every one knows that a clergyman is infinitely more eſteemed than a ſchoolmaſter; and indeed the leſs to do, the more adored!

Very few judge for themſelves, or in truth are capable of it; but thouſands pin their opinions, and build their faith on the judgment of others.—For inſtance, there are ſeveral men, who, one would ſuppoſe, are gifted with liberality and good ſenſe, but who will not even read a Publication, without its having previouſly received a good character from the *Reviewers*.---Now, how abſurd is this? The Reviewers in general are without name

name or abode, to almoſt every body, except the mercenary Bookſeller who employs them, for about one ſhilling a-day. Who are they, or what authority have they but their *impudence*, to ſit in judgment on any literary production?—'Tis true, every man, if he chooſes, has a right to give his opinion, and every author lays himſelf, as it were, under a kind of obligation, to ſubmit to the hearing of ſuch and ſuch opinions, and, perhaps, to the deciſion of the majority; but he muſt be a cowardly aſſaſſin indeed, that will criticiſe, and find fault with the productions of others, till he has firſt convinced the public, that he is capable of ſo doing; that he has authority for it, and that he is not aſhamed to put his name to what he advances as facts.---*One Pound One, will procure a good character for the moſt flimſy compoſition*, eſpecially as moſt of the reviewers are ſtarving in their garrets. When I firſt undertook to write, I can juſtly ſay, it was with a thorough contempt for the opinion of thoſe perſons, who have arrogated to themſelves the *high and mighty title of Reviewers*, and this contempt originated from my having a perfect acquaintance with the

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vices and weakneſſes of the men.---I know them to be blockheads of the firſt magnitude, envious and ſtupid and cowardly, and corruptible.

When a man, deſtitute of feeling, is fit for no other purpoſe in ſociety, he may make a tolerable executioner: So a literary dunce, when denied the advantages of genius, may make a reſpectable *Reviewer*, as the only requiſites are ignorance, dulneſs, and malignity.---The ends, little profit, much diſhonor and cowardice. Their interference with the productions of men of wit, is a circumſtance of the higheſt preſumption, and ſomewhat like the conduct of unprincipled old maids; for though they have not ſufficient merit or graces to win a huſband for themſelves, they profeſs an adequate portion of ability, to ſully the virtues of thoſe who have: and equally praiſe or condemn the meritorious lucubrations of a Robertſon, a Gibbons, &c. or the vulgar traſh of the egregious John Weſtly, Harpley, and Medley.---Indeed, thoſe who are unable to perform, are generally moſt ready to find fault, becauſe there is nothing more eaſy.

In

In all catholic countries, but more particularly in Spain, the people believe that the very God of Heaven and Earth, is in a ſilver jug, which their clergy carry through the ſtreets, when in reality, it is nothing more than a few wafers conſecrated, *as they term it*, by the lips of an arch impoſtor.

When I was at the King's College in Paris, I ſometimes frequented a church, called, *L' Egliſe de St. Genvieve*, the patroneſs of that city; in which there is a box of the bones of Genvieve, an old maid who was executed centuries ago for a ſuppoſed crime.---This box is fixed on the inſide of the wall, and one may ſee more than two or three hundred ſick people in a morning, each with an old ſhirt in his hand, which he preſents to a hungry Abbé, who demands his money; which when he has got, he fixes the ſhirt on the end of a long broom-ſtick, and then rubs the box all over with it: thus Monſieur le Curé makes the ſilly idiots believe, that the ſaid ſhirt, immediately applied to the hip, or back bone, will radically cure the Lumbago or Sciatica, or even deformity, feebleneſs in the joints, or ſpaſms in the ſtomach! Impro-

IMPROBABILITIES and even impoſſibilities are ſooner received by many of us, than realities.—For if you tell the public, that you can extract a perſon's eye, waſh it in vinegar, and afterwards put it in the ſpirits of wine, by way of preſerving it a month or two, till you have time to replace it in the head, *you will be believed!*—Witneſs the ſtory of the *Bottle*, &c. &c.

WE are generally wrong in our notion of things; and inſtead of acting as rational beings, we act, as if reaſon and common ſenſe had bid us adieu.—We tranſport our criminals, when we ought to make them ſuffer ſome exemplary puniſhment in the country, where they are found guilty.—This would not only deter men from wickedneſs, but be of infinite ſervice to the ſtate.

PUNISHMENTS ought to be adequate to crimes, and no offence ſhould be puniſhed by death, but murder, ſeduction, and adultery; and that heinous and brutal crime, for which the two cities of Old, very juſtly ſuffered.—It is hard, and

doubtleſs unjuſt, that he who robs you of a guinea, ſhould equally ſuffer with him, who threatens your life, or ſeduces your wife or daughter.

THE bodies of all criminals, who ſuffer death by the laws of their country, ought to be diſſected for the information of the public.---This would make our ſurgeons more expert in the art of healing, for they cannot as yet, cure above five or ſix cutaneous diſorders, and ſome of theſe very imperfectly.

ALL charters ſhould be aboliſhed, and one man ought to enjoy the privileges of a free nation, as well as another, or, how can it be *free?*---I alſo affirm, whatever may be advanced to the contrary, that it is ſhameful and ſcandalous in a civilized nation, to keep people in priſon for debt; becauſe it encourages almoſt every vice, without being attended with the ſmalleſt good; why not take what a perſon can ſpare, and then liberate him?

SECTION VIII.

THE Lord, while he ſojourned among us, thought it not below him to dedicate a great part of his time to cure the ſick, and to beſtow one of the greateſt bleſſings Heaven ever deſtined for the ſons of earth: I mean *health*, which is certainly one of the moſt precious gifts of our Creator, and ought not to be leſs worthy our attention, than the acquiring of riches and honnor: Therefore, it is our duty to be always guarded againſt the gratification of thoſe paſſions which may uſher ourſelves, or our innocent offſpring, early, or unprepared into Eternity. We ſhould either bear good fruit or none at all, and ſtrive to avoid the curſe pronounced againſt the profligate and debauchee, who too frequently make their poſterity ſuffer for their follies, and lament the loſs of what is not in their power to retrieve. If we rightly conſider the command,

Thou ſhalt do no murder, and ſeriouſly apply it to ourſelves, I am afraid, that the greateſt part of us will be found guilty, and abuſers of that talent, which God hath given us, and for which we muſt one day be accountable to him.

It is a great ſcandal to this nation, that ſo many *empirics* and *dunces* in phyſic, ſhould be ſuffered to impoſe on the ignorant, or to practice in a ſcience, which in itſelf requires, not only a perfect knowledge of Chymiſtry and Philoſophy, but alſo of the nature, and ſtructure of the human frame. The Lord, for the good of his creatures, has been pleaſed to inform man, how to preſerve health, and when wanting, he hath alſo, by the ſame faculty of reaſon, pointed out to him, thoſe herbs, plants, and minerals, in which he hath inſtilled virtues, to deſtroy the diſeaſes, which would have otherwiſe extirpated the human race. But ſhame on our laws, which have made no proviſion againſt the depredations of *quacks*, and falſe pretenders to medical knowledge! Could any rational perſon ever ſuppoſe, that a philoſophical nation ſhould

ſuffer

ſuffer *corn-cutters*, *teeth-ſcalers*, and *horſe-doctors*, to tamper with their health!---From this, one would imagine, that people have not a ſingle grain of good ſenſe left them. A man may be acquainted with the conſtitution of a horſe, and know how to treat him properly; he may alſo be expert in cutting corns or nails, and he may be very dextrous with the knife or lancet; he may order a doſe of *jalap* or *ſalts*, and he may tell what *ipecacuhana* will do; yet at the ſame time, he may be as ignorant of the conſtitution of a human being, and of the cauſe, nature, and treatment of diſorders, as any other common mechanic.

To ſuffer apothecaries, their boys, or illiterate men, who may have produced a licence, through intereſt, or a few guineas, to put *M. D.* after their names, to practice phyſic, can, in my opinion, be compared to nothing better, than that of letting ſo many mad dogs looſe on the public.

Councellors and attornies have many privileges, and their rights ſupported in the practice of

of the law; but phyſicians and ſurgeons, in this country, are impoſed upon, by apothecaries and other quacks, who are not allowed to practice in any kingdom in Europe, but in this, where people boaſt of their liberties, in defaming, and quacking one another to death!

DOUBTLESS, there are ſeveral very learned gentlemen of the faculty, and indeed, they ought ſo to be. Phyſic is ſurely, the moſt intricate ſcience under the ſun, and conſequently the leaſt underſtood; although we never meet with a perſon, who is not gifted with ſomething of the *Doctor*. Where is the man, or woman, who cannot tell you, what is good for almoſt every diſorder? And how can you ſo groſſly affront them, as to appear dubious of their ſkill!

WHEN I was at the Colleges of Edinburgh and Paris, I knew numbers of ſtudents in phyſic, who were ſo ignorant of the Roman language, that they could not tranſlate their own *theſis*, nor even read them when put into common Latin, till

ſome

ſome ſchool-boy or other was employed to do it for them, whoſe knowledge, too often, procures many diplomas for thoſe, who ought to bluſh in putting any initial after their names, except *F. R. S.* which I ſuppoſe may ſignify a *fellow remarkably ſtupid*, for believing that a licence, or credentials from an Univerſity, can infuſe knowledge into his head without having ever ſtudied, or perhaps, without having ever ſeen the ſeminary from which he has an authority to put *M. D.* after his name.---For a few pounds, any blockhead may procure a degree!

THE Latin of the Faculty deſerves the vulgar name, which the common people give it, *Dog Latin.* Who in his ſenſes would ſubſtitute lines, angles, circles, blots and ſquares, in the place of Latin? *R* for take, *an* for equal quantities, *C* for hartſhorn. Now, may not theſe hieroglyphics as reaſonably ſignify, *Run for an aſs to cut out corns!* I muſt own, that it is more eaſy and convenient, for thoſe who wiſh to keep their art a ſecret, and who cannot write good Latin, to abbreviate than write in full length, in caſe their ignorance ſhould

be

be detected, by thoſe very people who revere them, for that knowledge which they never poſſeſſed.

I THINK every phyſician ought to keep his own medicines, and not truſt his preſcriptions in the hands of illiterate ſhop boys, who often cannot read Engliſh, much leſs Latin; and who frequently do not know one drug from another.---It is very natural for thoſe who live by drug-vending, to ſell as many of them as they poſſibly can; but it is alſo very hurtful to thoſe who, in ſome meaſure, are obliged to eat immoderately of them.

ABOUT two years ago I attended a young gentleman, the ſon of a Major Blommartt, at Lambeth, who was dangerouſly ill, and given over by the Phyſicians and Apothecaries that preſcribed and adminiſtered medicines for his relief.---I had the good fortune to reſtore him; and after I had attended him about a fortnight, I preſcribed *the Acid Elixir of Vitriol*, of which I ordered him to take from ten to twenty drops in a proper vehicle twice or thrice a day.---The preſcription was taken to an apothecary,

apothecary, whoſe boy, luckily before I had left the Major's houſe, brought half an ounce of *the Oil of Vitriol*, the quantity ordered of *the Acid Elixir*.— Had the young Gentleman, who is now in as good health as any one in London, taken *the Oil*, which he certainly would have done, if I had not fortunately been in the way, inſtead of *the Elixir* preſcribed, death muſt have followed in a very ſhort time, and probably I would have been blamed for the fatal misfortune, through the inattention of the apothecary, and the ignorance of his ſhop-boy.--- And I really believe ſuch is frequently the caſe with many able Phyſicians; they ought therefore, as they think it below their dignity to vend medicines, to be very cautious into whoſe hands they truſt their preſcriptions, as the lives of thouſands are daily pending on the proper preparation of medicine.

SECTION IX.

PROMOTION cometh neither from the *eaſt* nor from the *weſt*, nor from the *north*, nor from the *ſouth*; but God is the judge; he pulleth down one, and ſetteth up another.---In vain we crown the conqueror with laurels, and the deſtroyer of the human race with fame: the true hero, or Chriſtian man, lives peaceful and retired, in the calm walks of life. His ambition is to render his fellow-creatures happy, and not to infringe, either on their liberties or other natural rights. But in all ages there have been numberleſs tyrants, who have had the preſumption to aſſume names and titles, which belong to God only, and at which a periſhable lump of clay ought to bluſh!---How arrogant in a creature, whoſe breath is in his noſtrils, and whoſe power cannot even add a ſingle cubit to his ſtature, to take upon him the title of *Holy*, *Sacred*,

Sacred, Reverend, Mighty, &c. &c.---In what *holy and reverend?* Holy and reverend is thy name, O God! Sacred are thy attributes, and mighty art thou to ſave!

THE ungovernable paſſions of men, have ſubjected them to the yoke of tyranny, and their political ſchemes have involved them in numberleſs miſeries. The wife has been deprived of her huſband, the orphan of its father; and many thouſands left deſtitute, even of the common neceſſaries of life, from the pride and obſtinacy of ſome, and the ſelf-motives, ignorance, and the ſpirit of party in others. It is very eaſy for one unacquainted with the fatigues of life, to ſit on a ſofa, and order the human race to butcher one another; but let ſuch remember, that God is the judge!

We ought to ſet our affections on things above, and not on things below; for there is ſcarce any thing but diſappointment here. There is no real, ſolid, uninterrupted joy in this vale of tears. 'Tis

true, the countenance may ſometimes, borrow the maſk of happineſs, and the ſoul forget her ſorrows; but then it is only for the ſun ſhine of a ſummer's day.—*The glooms of night return again.*—We are all candidates for happineſs in this world, but alas! none of us ſucceed. In every mortal frame, there is more or leſs an inexhauſtible theme for melancholy; every ſoul is a natural heir to grief, and as death has to ſpeak to us all, ſhe will be heard! Let us look a-round this vaſt world, and ſay, *where is happineſs?*—Is it hid in the cottage, or does it glitter in the palace?—Aſk the inhabitants of both; and if they ſpeak *the truth*, they will tell you, that ambition and fear torment the one, and poverty and fatigue diſtreſs the other. —Is happineſs to be found in *riches* or *fame?*—Let the wretched *miſer* anſwer to the one, and the *thirſty ſoul for praiſe*, declare to the other!—Do we ſtrut with the fantaſtic plumes of family or learning? We are kindred to the *worms*, and muſt die with the *unlettered*. O man! the diſeaſe of body makes thee feeble, and death laughs at thee for a coward! It is the fate of all human pleaſures, by continuance,

continuance, to fade, and of moſt of them to cloy. In the moſt proſperous ſtate, there are frequent intervals of langour and dejection. There are vacums in the happieſt life, not in the power of this world to fill up.

Till man changes his preſent mode of conduct, he may be well aſſured, that happineſs will never be his lot. Till he follows the dictates of reaſon and common ſenſe, he can never expect, to enjoy the bleſſings of Heaven or the favour of his God. His health and other comforts will fly from him, and he will be left to wander in his own errors, unleſs he lays aſide his flattering titles and ſplendid equipages, and buries his pride and folly in oblivion.

The gothic pride of abſurd prejudices, cemented by the ignorance and weakneſs of our forefathers, muſt fall to the ground; and on its ruins muſt be raiſed the immortal Temple of *Reaſon*, of *Liberty*, of *Juſtice!* At the ſight of this glorious fabric, deſpotiſm will ſhudder, tyranny ſhall be ſtruck

ſtruck dumb; irritated pride muſt murmur; unmaſked avidity ſhall be confounded; and Philoſophy, ſmiling at her great work, will ſecretly applaud herſelf, for the trophy thus erected to her honour. The rights of man, engraved by nature upon his heart, in indelible characters, reſtored to their original perfection; that primitive equality on which all were formed, muſt take place of artificial inequality effected by ſelf-created nobility, be placed on a proper footing, and change its nature, objects and pretenſions; the Clergy muſt be reformed and brought back to that ſimple, evangelical modeſty, that moſt beautiful ornament, which a proud and worldly ſpirit has long disfigured. The abſurd and unreaſonable tenets of religion impoſed on the weak and credulous, muſt be changed. Man muſt be convinced that a proper ſettlement of religion is of the greateſt importance, as it will eſtabliſh his glory or his ſhame; his love of God, or his infidelity; his peace, or his confuſion!

The RICH muſt be convinced, that while they live

live ſumptuouſly, and while the POOR are fed with a few of the *ſcanty crumbs* which fall from their table, they act quite contrary to the tenor of that *Goſpel*, which they ſay they believe. It is not in nature or reaſon, that one man ſhould deſtroy twenty thouſand a year, and another ſhould be left without the common neceſſaries of life:—No, every creature which nature has formed with a mouth and digeſtive powers, has an equal right to participate of her bleſſings.

O CHARITY! Pierce the hearts of the children of men, for thou art not the vain boaſt of prodigality, nor the ſhowy parade of oſtentation! Thou hideſt thyſelf, as it were, in the boſom of the unknown; and when thou makeſt thy appearance, the cloud in which thou deſcendeſt, knowing itſelf not worthy of thee, bluſhes at thy condeſcenſion! Thou art not the product of a humorous moment; neither canſt thou be diſplayed by the capricious whims of a cold heart. The hypocrite pretends to know thee, and his ſpacious maſk may deceive

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the ill-judging crowd, but ſurely, his breaſt was never the place of thy reſidence. Thou reſideſt in the ſerene and benevolent heart, and art that virtue truly ſtyled its own reward! That love which ſuffereth long, which is kind and envieth not, and which rejoiceth in the truth; which can think no evil, neither delight in revenge!

—Eternal puniſhment is what I do not believe in, becauſe it is inconſiſtent with the mercy of the Lord, and even with the tenor of the Scriptures; for the Greek word *Kolaſis*, which our tranſlators have rendered *puniſhment* ſignifies *the pruning of trees*, *correction* or *chaſtiſement*, and in ſuch a ſenſe our bleſſed Lord uſes it, to point out to us that men, like trees, muſt undergo the operation of pruning, or in other words, their dead and unfruitful branches, muſt be lopped off, before they enter the kingdom of God. The Greek word *Aionion*, frequently ſignifies a hidden or limited period, and not always *everlaſting*, as I am at any time ready to prove from ſeveral Greek authors; and I would fain hope, that even the moſt wicked

ed amongſt us, could not look on the fruit of his body, though ever ſo undutiful, a ſingle hour in agonies, without dropping a bitter tear: and therefore, are we not preſumptuous, yea doubly ſo, to think that our Father, our Redeemer, the Giver of Life, our God, will have no mercy! Do we not, in loving and forgiving one another, fufil the command of God and our own conſcience! Yea, do not the moſt abandonedly wicked, who ſeldom ſhew mercy themſelves, commend it in others? And yet can we be ſo arrogantly wicked and irreverent, as to impute leſs mercy and compaſſion, to the fountain of theſe virtues than to ourſelves! That ſecret power who guides the brutes, who teacheth the dog to be his own phyſician, with myriads of other wonders, too many of which paſs unnoticed by us, for want of being properly conſidered; I ſay, that Almighty Being, who protects the widow and the fatherleſs, the indigent and the oppreſſed; who comforts the mourner, and ſets the priſoner free, hath, I would fain hope, never annexed eternal damnation to our follies, or made everlaſting puniſhment the conſe-

quence of our errors!—We are commanded to *pray for*, and *to love*, and *to forgive* all men; but why ſhould we do this, if millions are to be eternally damned?

It is plainly declared, *that as in Adam all died, ſo in, or by Chriſt ſhall all be made alive.* Now, the real meaning of this is: that as every man, from the firſt to the laſt, has died a natural death, ſo ſhall every man after death live a ſpiritual Life, in Chriſt.—It may be here urged that ſome men have not taſted of natural death, as in the caſes of *Enoch* and *Elijah*, but this I alſo deny, for as it is ſaid, *that fleſh and blood cannot inherit the kingdom of God*, it cannot be certain that Enoch, or Elijah were tranſlated to Heaven in a material body; neither is it poſſible, in the nature of things, that a *whirlwind* could be a proper vehicle to convey any perſon to Heaven. We ridicule the Heatheniſh ſtory of one of the Romans being ſuddenly conveyed in his corporeal form to Heaven,

and

and remain blind to our abſurdity in believing the above to be true.

That every one will be rewarded according to the deeds done in the body, there is not the ſmalleſt doubt; but our puniſhments will be adequate to our crimes and our happineſs in proportion to our good deeds, or our ſincere and unfeigned deſire for heavenly things.

The word *Gehenna* which our tranſlators have rendered *Hell*, ſignifies no ſuch thing, but properly the valley of Hinnom, where the children were ſacrificed to Moloch; and from the ſhrieks of thoſe children the word Hell was taken.—The Greek word, *Ades*, which our Interpreters have rendered *Hell*, ſignified *Mors*, or *Orcus* amongſt the Latins; and moſt certainly we cannot render the word *Mors* into Engliſh, in any other manner than by the word *Death*; and ſurely *Orcus* means only a receptacle for the dead; or old Pluto; or it may bear the meaning of a pit, cellar, or any place under the ſurface of the earth; as the

word *Orca*, which is the feminine of *Orcus*, ſignifies a ciſtern or recipient for water.

When our Lord was aſked concerning the kingdom of Heaven, his anſwer was, *'tis within you*; which makes me conclude, rhat *Hell*, or the place of puniſhment is alſo lodged within the breaſt of the *wicked*; and that there is no ſuch thing as a *bottomleſs pit*, or the *Locus ſuppliciorum æternorum* of the Latins.—I alſo deny that *fire and brimſtone* will be the ingredients made uſe of to torment us hereafter: For if the ſoul be immaterial, as moſt certainly it is, how is it poſſible that material fire or ſulphur can act upon it?—Or where is all the ſulphur to come from, to ſupply a continual flame during eternity; or to burn up even the extenſive atlantic and pacific oceans?——I acknowledge, that if the word be taken in the *literal ſenſe*, fire and brimſtone are to be uſed in conſuming the world. But before I can believe this I muſt lay aſide my reaſon, and build my faith upon a thing juſt as impoſſible, as *literally* to believe that part of ſcripture, where it is ſaid, *that*

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the ſtars ſhall fall from Heaven, the moon ſhall be darkened, and the ſun turned into red blood.—Neither of theſe paſſages have a literal ſignification; but a ſublime reference to the wonderful connection between *Spirit* and *Matter*.

It rather aſtoniſhes me, that people are ſo fond of believing *Miracles*. Let us look at the Sun, the Moon, the Stars, the mighty Deeps, Vegetation, &c. and behold Miracles and Wonders, quite ſufficient to convince us, that there is an omnipotent and uncreated Being, by whoſe power every thing exiſts in its proper order, and without whoſe power nothing could ever have been formed, or have had exiſtence.—Theſe are Miracles, I ſay, worthy of a God; but the *Stories of Cain, Sampſon, Elijah, the Herd of Swine*, &c. are below the dignity of a man.

When the THREE-GREAT-ONE *laid the mighty deeps;*
Father, Son and Spirit, great three alike;
Choſe a vaſt plan, and plac'd the whole without
A ſingle prop, ſave wiſe and ſtrong command.

AELOHIM

ELOHIM dropt th' unfathomable, and
Extenſive Ocean from his Hallow'd hand;
And by a Spark of his Glory iſſu'd
The Sun from his Immortal Sacred Eye,
With all the other Planets at the time.

I firmly believe in the miraculous conception of our bleſſed Lord; and in his infinite power of performing Miracles: but I cannot think ſuch power was ever given to *Man*.---Miracles might have been wrought, and weak men either miſunderſtood them, or arrogated them to themſelves; but it is the Lord alone that worketh wonders, and not Man.---The Prophets and Apoſtles were as liable to err as other men; we have God's authority for it, who often told them ſo; and we alſo find them diſputing and diſagreeing in their general aſſemblies, and parting from each other diſſatisfied.---To the Creator only belongs all power in Heaven and Earth; and *his Glory and his power will he not give to any other*; He is the Governor of the Univerſe; He only ſpeaks, and it is done; He commands, and it ſtands faſt.---He is poſſeſſed in

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an infinite degree of every moral perfection, and is happy in himſelf, and would have been ſo eternally, had mankind never exiſted; His end in creating rational, Moral and intelligent Beings could be no other than to communicate happineſs to them; as no moral agent can be happy without being virtuous, ſo all laws that are of divine original, and come from God, as rules of his creature's conduct, muſt be of a moral tendency, muſt be calculated to make men better men, and promote every perſonal or ſocial virtue in them. ---Theſe ſentiments are no leſs the dictates of nature than the diſcoveries of Revelation.

Had not the Lord aſſumed our nature, man would have eternally periſhed; he would have been ſwallowed up in his evils, and could never have approached his maker;---Then would the advocates for eternal puniſhment be fully gratified, but let all the world join in univerſal adoration to that *Being*, who has conquered and ſubdued *evil*, and brought man into ſuch a ſtate, that *the laſt enemy he*

may

may have to ſubdue is Death; which the good man ſhould meet with a full reſignation to the will of heaven.

SECTION X.

TO ſhew thoſe who are unacquainted with the original languages, that our beſt writers, both in proſe and verſe, have frequently miſtaken the meaning of the ancients, and conſequently have mixed the natural and allegorical ways of ſpeaking together, which is very improper, it will be neceſſary to bring a few examples from thoſe who have hitherto, ſtood very high in the opinion of the learned world.

The ancient, as well as modern poets, never failed

failed more in any thing, than in making a heaven. Virgil's ideas, though preferable to Homer's, are ſtill very mean, the pleaſures enjoyed there, ſeem almoſt to be borrowed, from the manner in which the common people at Rome paſſed their *holy days* on the banks of the Tyber. Vid. Virgil Æn. 6. 5.—647. Ovid. Faſt. iii. v. 540.

Milton is too ſevere, and throws all his fallen angels into hell, and locks them up to receive everlaſting puniſhment, without judge or jury; in this Homer's juſtice and equity ought to have been imitated.

Dryden, in his tranſlations, has very frequently given the deities attributes that do not belong to them.---Thus, where Virgil ſpeaks of Tiſiphone as ſitting alone, Dryden repreſents her, as a ghoſt walking at the head of others. Inſtead of Juno's flying to the earth, he makes her deſcend to Hell. He makes Jabinus reſt his head on a little pruning hook, quite contrary to the original, and to the reaſon of the thing.---Tellus, in the tranſlation, is

 mentioned

mentioned inſtead of Veſta.---Ate inſtead of Teſiphone.---Scorpius inſtead of Piſcis: and he ſpeaks of Nerïds inſtead of Naiads, and water nymphs inſtead of nymphs of the air.---He turns the mountain Niphates, into a river-god.---The three bodies of Gergon he makes three lives, and he has about fifty water nymphs, where Virgil ſpeaks at moſt but of eighteen.

Dryden, and ſeveral of our beſt poets and tranſlators have been too apt, to mix the natural and allegorical ways of ſpeaking together, which is very wrong in authors, but much more ſo in tranſlators, who can certainly, have no right to uſe mixed allegories, where the original is free from them.---Dryden has introduced the allegorical ſtyle where Virgil has not, and omitted it where he has. Such is his idea of the morning ſtar ſhaking dew from his hair, and Xanthus as ſtanding on a heap of his own waters. Deucalion's hurling his mother's entrails over the world; and Vulcan's riding with looſened

looſened reins. The calmneſs of the Tiber in the eighth Æneid, and the ſtorm of hail in the ninth.

Various inſtances of multiplicity, impropriety and obſcurity, in allegorical figures may be given, even from the gardens of Verſailles, and the collections in Rome; but Rapia's *Iconologia*, which has hitherto been deemed ſo good a model, that it has been tranſlated into ſeven or eight different languages, is the moſt improper and unnatural thing that ever was written.---He repreſents *Flattery* with a flute; *Beauty* by a naked lady with her head in the clouds; *Liberty* with a cat at her feet becauſe cats love liberty. *Corpulency* with a crab in his hand: and *Caprice* with bellows and ſpurs. ---Now what can be more ridiculous!

Voltaire, in his Henriade, which is no epic poem, though he ſo terms it, makes the King of France fly to the ſeventh heaven, but how could this be, when St. Paul was only in the third, and I think high enough too.---Shakeſpeare had many good thoughts; but wild and unconnected in his man-

ner of expreſſing them; and he ſeems ſo fond of murder, that he ſtabs and kills on the ſtage, juſt like a butcher in a ſlaughter-houſe: in my opinion, the repreſentation of his pieces has not poliſhed the the manners and ſoftened the feelings of his auditors; but on the contrary, has been a means of prompting to ſuicide, which crime has of late years been too frequently practiſed, to the diſgrace of this country.---Voltaire pretended that he knew the real meaning of Shakeſpear; and has alſo given us a ſpecimen of his knowledge in rendering into French, *he is a mender of ſoles, il eſt recommodeur d'ames,* which in our language truely ſignifies, *he is a mender of Souls.*---In ſhort, many of our beſt authors and tranſlators have been guilty of the greateſt improprieties.

As I have already mentioned the late Dr. Johnſon's name in this work, I now think it a duty incumbent on me, to make a few remarks on the contemptible ideas, which he entertained of Scotland and its inhabitants:---Theſe were, in my opinion, neither founded on miſapprehenſion or miſtake, but

but proceeded entirely from the malice of a bad heart, and conſequently ought to be reprobated by every perſon of Common Senſe.—I am ſure, that thoſe, who have travelled through the country, can eaſily prove, that his *Tour to the Hebrides*, is totally void of truth, and teeming with prejudice, ill nature and falſehood.—He ſays, *that how the Scotch lived without Kail is not eaſy to gueſs, and when they had not Kail, they probably had nothing at all.*—What reaſonable perſon could ever imagine, that ſuch an abſurd and ridiculous expreſſion could drop from the pen of Dr. Johnſon, whom the world, though perhaps unjuſtly raiſed to the dignity of a ſenſible man?—Prejudice and ill-nature may give birth to miſrepreſentation and falſehood; but abſurdity muſt be the child of ignorance or folly, I was going to ſay, of madneſs. Who but a lunatic would affirm, that becauſe men did not uſe animal food before the flood, they lived upon air? I ſuppoſe the *Engliſh* had ſomething to eat before they were able to procure *roaſt beef*; and very probably the *Scotch* had ſome kind of food, before the days of St. Andrew;

drew; for I cannot imagine the old Doctor thought they were *Stone Eaters!* as even then, they could not be ſaid, to be entirely deſtitute of ſomething.

Dr. Johnſon's deſcription of Inch Keith, and a true deſcription of his own *Tour to the Hebrides*, exactly correſpond.---*Inch Keith*, ſays he, *is nothing more than a rock, covered with a thin layer of earth, not wholly bare of graſs, and very fertile of thiſtles. My own Tour*, he ought to have added, *is a barren work indeed, covered with a very thin layer of Merit; and not only bare of truth, but very fertile of prejudice.*—He ſays, that he ſaw few trees in that part of Scotland, through which he paſſed; nay, he modeſtly inſinuates, that there are few or none in the whole kingdom. Now, a Scotchman, who has only traverſed the north ſide of London, might affirm, by the ſame rule, that there is not a corn-field in all England. Certainly the ſilly Doctor was either blind or very near ſighted, otherwiſe he might have ſeen extenſive and well grown woods in Scotland as well as England; and he might have, in every country,

reclined

reclined under the oak or the pine of an hundred years old.

Dr. Johnſon's ſtory of the Needle, and other ridiculous remarks on the poverty of the common people there, which no man of ſenſe can deem criminal even if true, cannot do honour either to the liberality of a gentleman, or the judgement of an author.---But why ſhould I reaſon thus, ſince I am convinced, that any perſon poſſeſſing the vulgarity and abruptneſs of Johnſon, could not juſtly have any pretenſions to the requiſite qualifications, which form the gentleman. It rather aſtoniſhes me, that a man of low birth, and who, by his own confeſſion, had not ſpent a ſmallſhare of his time, in want and miſery, ſhould ever find fault with the poverty and clowniſh manners of the *Mountaineers*, as he terms them; granting the Highlanders of Scotland to be juſt as well ſtored with theſe vices, *if Vices they may be called*, as Dr. Johnſon's own perſon.---He was ſurely no model of politeneſs, and if I am not miſinformed there was a time, when

a *ſhilling* was no inconſiderable object, even to himſelf.

All Societies are polite among themſelves, and in my opinion manners ought not to be judged of by compariſon. I believe I have travelled as much as Dr. Johnſon; but I never met with a people, ſo rude, where the reciprocal duties are not performed, and where there are not ſome known rules, by which the civilities of life are diſplayed. The touch of an *Indian's head*, or an *Highlander's bonnet*, is equally as polite, where it is practiced, as an Engliſhman's *bow*, or a Frenchman's *cringe*.

He ſays, that few of the Scotch Miniſters take the degree of *Doctor: they are four years at the Northern Colleges, before they can become graduates or maſters of Arts; and four years Students of Divinity, before they can preach.* All theſe ſneering reflections are ſilly indeed! Whether Johnſon procured a degree by money or friendſhip, I cannot ſay; this I am ſure of, that it reflects little honour on thoſe who

who gave it him. Many a thick-headed fellow has got a degree. It ſometimes diſtinguiſhes *Learning and good ſenſe*; and ſometimes *Virtue*, but not always.

He who is determined to ſay whatever he can, in prejudice of an object, will not only be apt to ſay untruths, but even improbabilities. When Johnſon ſaid, that a tree might be a ſhow in Scotland, he certainly overſhot his mark; becauſe ſuch an aſſertion, will never be believed by the unprejudiced, though the Doctor himſelf had ſworn it. Neither will it be believed, that he, who accepts of a *penſion* from Government, is a *ſlave*, though the Doctor ſo explains it in his Dictionary, which I believe, he compiled, before he was a *penſioner* himſelf!

Oats, ſays he, *is a grain, fit only for horſes in England*; *but on which men feed in Scotland*; granted: for as the Doctor lived in England, and poſſeſſed

ſo much of the *beaſt*, he doubtleſs muſt have partaken of their food, as well as brutality.——

There is not a kingdom in Europe, that labours under more diſadvantages than Scotland. Her wealthy inhabitants ſpend the greateſt part of her riches in other countries; and yet have no mercy on their ſlaves at home. Their rents muſt be raiſed, and the luxury of a ſett of vile men, muſt be kept up at the expence of the poor!

I hope my readers will excuſe me, for having dwelt ſo long on Dr. Johnſon's *Tour to the Hebrides*, and impute it to an honeſt zeal, I bear to my native country, which he has, I am perſuaded, intentionally miſrepreſented; a country, which will ever ſtand high, in the annals of Hiſtory, as having produced ſome of the beſt and greateſt of men; and which can be no diſhonour to the Southern parts of the Iſland of Great Britain.

Addiſon, in his *Tragedy of Cato*, which I muſt acknowledge

acknowledge on the whole, to be a good compoſition, eſpecially with regard to the language, is nevertheleſs fraught with errors of a pernicious tendency. His hero wants parental feeling and affection, where he ought to have the ſtrongeſt ſenſibility; for in the ſcene of his ſon's death, inſtead of deploring his fate in the mournful language of a diſconſolate parent, he ſubſtitutes the unfeeling apathy of a *Stoic*, and forgets the heart-rent *Parent*, in the boaſting affected *Patriot*.—There is tolerable good connection in the piece; but it is void of *Incident*, and ſuper-abounds in *Plot*.

Pope was certainly a very good Rhymer; but his compoſitions teem with grammatical errors; for, in his *Univerſal Prayer*, which contains but a few lines, there are no leſs than three.---His Homer is well tranſlated; but owes nothing more to him than verſification, as it is well known, that a learned gentleman furniſhed him with an elegant proſe verſion of it.—And certain it is, that moſt of his

other pieces are little more than Bolingbroke's language in eaſy verſe.

The immortal THOMPSON, the ſimple and naturally elegant GOLDSMITH, the humorous STERNE, the ſublime BLAIR, the learned and inſtructive GIBBONS, the nervous and perſuaſive ROBERTSON, and the uncommonly great, tho' I am ſorry to ſay a Deiſtical, HUME, are writers, who, for ſublimity of conception, Philoſophical reaſoning, and eaſy communication of ideas, have never been ſurpaſſed by any Nation.

To conclude this ſection, the good and learned Swedenborg was highly favoured by heaven to elucidate the real meaning of the ſcriptures. Of all the writers, either ancient or modern, I never read any thing on Divinity, equal to what he has advanced. Many may ridicule his opinions, as being founded on Viſion; but the ſcriptures inform me, that ſome in every age of the church, have been favoured with revelation, and why might not he?

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SECTION XI.

ALTHOUGH I have ſo freely given my opinion, eſpecially with regard to the literal ſenſe of the word, or meaning of the ſcriptures, far be it from me, even to ſuppoſe, that they are not of God: Moſt certainly they are, and contain the very eſſence of divine truth, or every thing which can make us wiſe, happy and good. What I contend for, is, that they are written, and ought to be explained according to the ſublime and wonderful doctrine of correſpondence; and that moſt of the Clergy, whoſe duty it ſhould be, to make themſelves maſters of the original languages, in order to qualify them for expounding the ſacred writings, are inadequate to the taſk, and conſequently, are obliged to have recourſe to vague literal explanations from which they form doctrines, that lead themſelves and hearers into error and contradiction.

tion. Such are the illiterate journey-men of HUNTINGDON and WESLEY, and too many of our regular Clergy. 'Tis true, there are indolent *quacks* and conceited *emperics* in every profeſſion, and in this country, they are more encouraged than in any other.—Such a ſwarm of ignorant *pretenders* to medical knowledge; of *ſwindling pettifogging lawyers*, and *ſelf-new born, inſpired parſons*, all with their *big wigs* and *babyloniſh garments*, are not to be found in all Europe !---The iſland of Great Britain exhibits ſuch an infamous ſcene of impoſture and deception, as perhaps no nation ever did, or ever will.—Our laws are a chaos of inſipid nonſenſe and confuſion, rather calculated to fill the pockets of intereſted *word quibblers* and *benchmen*, than to impart juſtice to the injured.---That laws are neceſſary for the order and government of ſociety, there can be no doubt; however, I will take upon me to ſay, that no nation ever veſted one tenth of the power, into the hands of *illiterate ſcribbling* and *low-bred men*, as this has done: conſequently, no kingdom is, or ever was, ſo much peſtered, harraſſed and perplexed, with a jumble of confuſed chicanery.

ry.—What a ſhocking thing it is, for any ſet of beings to be continually in the power of mercileſs leeches, who, for money will ſell a man's property or even his liberty!

Should plain truth and reaſon take place of quibbling abſurdity, we might yet regain our natural rights:---but till that time, thy ſons and daughters, O! Great Britain, may bid adieu to happineſs! till the glorious period arrives, that thou wilt ſeriouſly take into conſideration, how to ſubdue the haughty ſons of cunning SOLON the lawyer, and humble their pride, thou wilt never be happy. Peace and concord will fly from thee, and thy children will be left to wander in the ways of ſtrife and contention!

I ſay again, that we will never be happy, while we continue our preſent mode of conduct; on the contrary, we will ſink deeper and deeper into the pit of troubles and miſeries, which our political ſchemes are continually digging for us.—'Tis true, no nation is more

more ſanguine in boaſting of its great liberties than England, and yet, thoſe who are well acquainted with the world, muſt, I am confident, confeſs, that few nations have leſs claim to the appellation. Our criminal laws are founded on injuſtice and confuſion; and inſtead of aſſigning a proper diſtinction and puniſhment between crimes, they are jumbled together, and the poor unfortunate wretch, who robs you of a few ſhillings muſt *hang by the neck* till he is *dead*, as well as the blood thirſty *aſſaſſin*, who uſhers you into eternity!—Our civil laws are alſo unjuſt in the extreme.—For inſtance, if a perſon be arreſted for debt in this kingdom, and cannot procure bail, he muſt go to jail, and there remain, perhaps a twelvemonth, before he can bring the affair to trial.—This is what I call, *executing* a man firſt, and *judging* him afterwards, to know if he be guilty of that, for which he has already ſuffered! Our innumerable modes of proceeding, and the numerous advantages which a rogue always has in his power, to take of the innocent,

nocent, are groſs inſults to the ſubject, and an impeachment of common underſtanding.

Our courts of law ſhould aboliſh their long vacations, and ſit once every month, to adminiſter juſtice to the injured, and to impart judgment between man and man.—Judges ſhould always be in town, and every one of them, of whatever court, ought to have the power of granting *a Habeas, taking bail*, &c. whether the action, or actions may have been brought in the BENCH, or COMMONPLEAS, or in any other Court.

We daily ſee men of the baſeſt character, encouraged to bring actions againſt the peaceable part of the community; and many an induſtrious honeſt perſon, through the mal-practice of the law, has been brought to a morſel of bread and deprivation of liberty!—That which was originally intended for the public protection, and the ſafety of ſociety, has been converted into tyrannical oppreſſion, and all this, through the diabolical

ſchemes of intereſted wretches, who are a diſgrace to human nature and opponents to the rights of man!

That there are good men in every profeſſion, no one can deny, but what an infamous miſcreant muſt he be, who for a few guineas, will encourage the father and ſon to diſpute, and who will contrive every ſcheme, to deſtroy the peace and harmony of a family or ſociety, in order that he may fill his own pocket!

This nation might yet emancipate itſelf, if it would correct the abuſes and rogueries of mean attornies, and other creatures of the law, whoſe views and intereſts are always inimical, to the peace and harmony of Society.—It appears to me, that the unclean ſpirits, who entered into the ſwine, were the *lawyers* of thoſe days. Since, and even before the time of Noah, they have been the curſe not only of CANAAN, but of the whole human race. Many an honeſt, induſtrious perſon has been made *the ſervant* of *ſervants*, through their chemes!

There

There are alſo another ſet of *peace diſturbers*, commonly called *trading juſtices*, but who are more properly entitled to the appellation of *ſwindling pick-pockets*. Their principal commerce is, that of employing a multitude of pardoned criminals, to bring the lower claſs of people before them, whom they fine, *ad Libitum*, and often ſend to jail, for not being able to pay themſelves and runners. —Nay, methinks, it is the diſpoſition of theſe honeſt traders, to commit the king and all his ſubjects to priſon, for a ſhilling a head!—What a ſcandalous ſhame for a man, ſitting in the ſeat of juſtice, pretending to check immorality and vice, to hold out his hand, and even compel poor miſerable wretches to throw him *a ſhilling* or two!

This nation make a great noiſe as to the ſeverity of law, and the raſcality of its profeſſors, and yet themſelves are to blame for it.—Mr. Attorney muſt always have a finger in every piece of buſineſs, before it can be ſettled! A country clown has now arrived to ſuch a pitch of underſtanding, that he can do nothing, without the advice of his lawyer

lawyer, who is always ready to put him out of the right road, in order that he may have ſomething to do, and much to receive!—How abſurd and impolitic is ſuch conduct: every man of ſenſe muſt conclude, that the attorney who refuſes to let his client amicably ſettle his affairs, with his opponent, only waits an opportunity to pick his pocket!---Witneſs honeſt B. of Rocheſter, the holder of Jonathan's ill-got deeds, and the ſeducer of his fooliſh daughter, whom he has taught the art of perjury, in order that he may the more eaſily accompliſh his wicked deſigns, which he is determined to do, if falſe ſwearing, ſwindling and adultery, added to the defaming of the innocent and injured, can bring about his ends!

SECTION XII.

TO conclude, we truſt that the glorious fabric of freedom, reared up, as it were, by the hand of Omnipotence, will ſoon appear. A fabric that will ſtand firm and unſhaken, as being fenced round with barriers, which will mock the dark deſigns of treachery, and bid defiance to the impotent efforts of deſpotiſm and corruption.

Mr. Burke's tyrannical ſyſtem of politics, and confined ideas of liberty, publiſhed in his late pamphlet, muſt fall to the ground; and every ſcheme, or plan, made uſe of, to oppreſs the human race, muſt be deſtroyed. Wealth and property muſt be wreſted from the hands of rapacity and indolence, and divided amongſt mankind at large, in proportion as they merit it. Then will thoſe of uſeful, invigorated induſtry, ſhine as uſeful members of the

the community. 'Tis true, nations like individuals, ſeem ſubject to infatuation, and while they are under its influence, they ſubmit to treatment, which would ſhock them, if they were in their proper ſenſes. Men can aſſign no other reaſon for bearing oppreſſion, than that they bore it before.—The world is grown old in error, I grant, but it ſhould not on that account preclude reform. Notwithſtanding its great age, ſociety is hardly yet got beyond its firſt elements! Legiſlators have hitherto only drawn lines, or boundaries to confine mankind; inſtead of tracing plans to make them happy. In all their general inſtitutions, they ſeem to have been ingnorant, that man is a being formed for love and friendſhip: they have rather conſidered him as in a ſtate of perpetual warfare with his fellow creatures.—Hence it is, that the ſyſtems of all governments, and the ſpirit of their laws, have been directed, rather to ſeparate than to unite the different members of ſociety, by granting peculiar privileges to ſome; by reſtraining others; by rendering the multitude paſſive, and giving activity

tivity and power only to a few; by occaſioning ſuperabundance in palaces, and famine in the peaſants cot; by counteracting, in ſhort, the deſigns of God and nature, in the impartial diffuſion of their bleſſings.

Laws founded upon ſuch unnatural principles, have kept the whole machine of Society, in a ſtate of perpetual diſcord and diſtraction.—They have hindered the rich from becoming humane, by giving a ſanction to their inſolent luxuries:---They have robbed the poor of every right, even of permiſſion to utter their complaints: they have chained down genius; clipped the wings of thought; and chilled with freezing preſſure the warm ſallies of ſenſibility:---By treating man as a ferocious animal, thoſe laws have made him ſo in reality. They made him jealous of his fellow creatures: They erected a wall of prejudice and diviſion between one people and another: their voice was like that of *Demons*, crying out to the inhabitants of every country; *Be guarded againſt ſtrangers and foreigners, and look upon them as your*

natural

natural enemies.---By theſe means, a ſort of conſtant hoſtility has been kept up in the univerſe, man being at war with man, nation with nation, and empire with empire!

The powers of the human mind, have ſo long remained in a ſtate of infancy; and the heart of man has long appeared ſo little ſuſceptible of univerſal love; that perſons who judge from their own contracted ideas, may think the plan which I have laid down in this work, as a deluſive and evaneſcent dream: They may regard it as the child of vain ſpeculation, more amuſing in theory than likely to be reduced to practice; but let us only reaſon wlth ourſelves, and no longer remain in that deluded ignorance and ſtupidity by which we and our forefathers have been led into error and the ſpirit of contradiction. One would imagine that man's belief is founded on ſome kind of reaſon or probability; but moſt aſſuredly, this is not the caſe, for he believes the greateſt abſurdities imaginable, and what is much worſe practices them.

The

The very mineral hiſtory of the earth, according to a certain ingenious phyſician, proves it of the greateſt antiquity, and much ſurpaſſing what is reckoned by the accounts of European nations. It likewiſe ſhews, that it has undergone many and great changes; but whether they have been ſudden, or by ſlow and gradual degrees, will ever be hid from us, and will only ſerve the philoſopher and divine, with an endleſs fund of fruitleſs enquiry and diſpute.—The animal and vegetable creation ſeem to be of much later date, and it would appear from the different foſſil productions, that they have ſhifted their abodes, as the climate has done: thus, the iſland of Shippy is found full of the ſhells of nautile; of the turtle and ſharks teeth, animals not now commonly to be found on our coaſts, but only in more ſouthern and warmer latitudes: alſo an infinite number of animals which exiſted formerly are now extinct; of the vaſt number of ſcrewed foſſil ſhells which are almoſt every where to be found, ninety-nine of a hundred, are left handed ſcrews; alſo hardly any of the fiſh we

ſee impreſſed on foſſils, are now any where to be met with on the globe.

To the greateſt depth, the minor has penetrated into the earth, ſo far are marks of the ſea to be ſeen, and there is no country, where there are not evident marks of its having been once covered with it, to a conſiderable height: at the ſame time, the effects of the waters are of ſuch a nature, as indicates that they have continued long upon them, and are not the effects of any ſudden convulſion. Thus, every height round London, is covered with hard flinty gravel, of which banks and ramparts have been found, made by our anceſtors and the Romans, at leaſt about 1400 years if theſe make ſo ſmall a change in their military works, how many thouſand years muſt it have taken to round theſe immenſe heaps of hard gravel which are to be found! *Sure, not that of a few days!*---The diameter of the equatorial parts are to the polar, nearly as 230 to 228.92974, therefore if the poles were ſuddenly changed to the equator, the poles would be enevitably covered with a depth of

16277

16277 yards of water, and the water would retire to the ſame depth at the equator. The velocity of the earth round its axis, is ſo great, that it is impoſſible the moſt ſolid parts could withſtand the violence of the centrifugal force; therefore rocks and the moſt ſolid mountains at the old poles, then the equator would be raiſed up, and the whole globe would be ſhattered and its form changed.

As aſtronomers are every day diſcovering mutation in our poles, there may be perhaps, ſome others diſcovered whereby the poles may be largely, if not totally changed, although in ſo ſlow a manner, as hitherto to have eſcaped all notice, by which our climates will be changed and the feſſures which are every where to be found in this globe, and the covering and uncovering of the land, by the ſea is inſenſibly effected: and thus, not only the above phenomena may be eaſily accounted for, but it may alſo in part, account for, how in a century's time, about thirty miles of country in the northern part of America, (Greenland) is covered with perpetual froſt and ice. The ice is obſerved

to advance nearly at that rate, from the part of the country formerly ſettled and inhabited by Ice-landers, eight hundred years ago, has now been buried in perpetual ice three hundred years, and the ice advanced ninety miles to the ſouthward. Some have imagined that this proceeds from the earth's gradually loſing its internal heat, and that the perpetual froſt is proportionably advancing to the equator, and that we ſhall be froze up at laſt, and we ſhall be, what the moon appears to be, entirely covered with ice and ſnow with a conſtant clear ſky; all the humid vapours being frozen and fallen on the earth, and thus the globe will be changed, and ſuffer by froſt and not by fire as our Clergy tell us!

It is really aſtoniſhing, that from one generation to another, there ſhould have been ſo many well-informed men, who have thrown innumerable lights upon different ſciences; and ſtill the generality of mankind continue as it were, in a ſtate of blindneſs, forming their opinions, from the moſt unjuſt hypotheſis.

To conclude: we have a book which we call our guide to eternal happineſs; it teacheth us that all the human race deſcended from one man; and that we are all brethren: yet we are by our own laws, daily enacting a ſpecific diſtinction, and giving one part of us a ſtatute authority, to commit rapine and plunder the other. We believe that a divine prophet came down, exerted himſelf, and died for the redemption of all nations from miſery and puniſhment; and while we ſacrifice to him for this unparalleled love, we overwhelm one another with the very evils, which he by his examples and ſufferings taught us to avoid! Thus, we believe one thing, and practice another quite oppoſite, and very different from the conduct of that great and good man, Rouſſeau, who in his laſt moments was enabled to addreſs his maker, in the following, beautiful ejaculation:

ETERNAL BEING; THE SOUL I AM GOING TO GIVE THEE BACK, IS AS PURE AND PERFECT THROUGH THY REDEMPTION, AS THE MOMENT THOU

THOU GAVEST IT ME: MAKE IT A PARTAKER OF THY FELICITY, AND AS A PART OF THYSELF, MAY IT RETURN TO ITS WHOLE!

FINIS.